

THE
REFV TATION
OF AN EPISTLE,
WRITTEN BY A
CERTAIN DOCTOR OF

the *Augustins* Order within
the Citie of *Leige*:

TOGETHER WITH THE ARGVMENTS,
which he hath borrowed from *Robert Bellarmine*, to
proue the inuocation of Saints.

By IOHN POLYANDER, *Minister unto the French
Church in Dort*:

And now translated by HENRY HEXHAM, *our
of French into English*.

I. PETER 4. II.

If any man speake, let him talke as the words of God.



AT LONDON

Imprinted by F.K. for Thomas Mear, 1670.

Inspected by R.K. for Power & Light

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TO THE HONORABLE AND RIGHT

WORTHIE, SIR HORACE VERN,

Knight, Lord Gouvernour of his Maiesties Cautionarie Towne of *Briel* in *Holland*; and chiefe

Commander vnder his Excellencie of all the

English Forces, in the seruice of the

Lords the States of the vni-

ted Provinces.

Right Honourable; and my best Lord; it shal not offend any that know your Lordship, how God hath honoured you with the eminent markes of Honour in your noble Birth, great Exploits, true vertues, and vnfained godlinesse, (so much the greater, by how much the rarer dignities) that I stile you, right Honourable; and I trust it will not offend you, that I call you my best Lord, whom I haue long followed, and next vnder God doe depend vpon. If ought need excuse, it is then this boldnesse, that I presume vpon your fauour so much, as to dedicate this Treatise vnto your name, and that without your Lordships priuie.

The Treatise (right worthy) being con-

sidered

The Epistle Dedicatorie.

sidered in it selfe, is not vnworthie a noble Patron, being writen of a notable argument, and by a notable Minister, and in my opinion so much the more agreeable vnto you, by how much you declare your self a zealous louer of that Truth which this author maintaineth, and haue with losse of blood and hazard of life; defended with your sword, what this man by his pen.

As touching my part therein, which is the least, and the translation; though it be not so well worthie of you: yet because it is due to you, being done by one of your Lordships Companie, and in the towne of your Garrison, where it was also penned, and by me that haue deuoted my selfe vnto your seruice in any dutie I can performe: I hope your Lordship will not only pardon my boldnesse, but accept my dutifull affection in this, which in my prayers to

God for you shall euer shew them-

selues to be such as becom-

meth me.

*Your Lordships Souldier euer
so be commanded,*

Henry Hexham.



TO THE CHRISTIAN READER.

THe extreame libertie, which this scribling age taketh of writing, and publishing idle and unprofitable pamphlets, and the double diligence of Popish Writers in painting the old and withered face of their Iezabel; not onely may, but ought to prouoke those that can doe it, to set forth wholesome things as counter-poysons or preseruatiues against the foresaid poysons of manners and doctrine.

Hereupon I confesse to haue encouraged the translator of this present Treatise to publish the same in our language, into which hee had (and so farre as I can indge both faithfully and fitly) turned it out of French, that our countrey-men might see, how the Ministers of other Churches are assaulted, and do make their iust defence with the same weapons with which our owne.

Touching the author of this booke, I may not conceale that he is a man of singular note, for his learning, grauity, pietie, and conuersation, and hath so stood in the seruice of the French Church at Dort in Holland, for the space of eightene yeeres to the praise of God.

Concerning the worke, I will not so much ouervalew my selfe, or undervalew it, as to recommend it vpon my word vnto the Churches of God: for who am I? but signifie

TO THE READER.

Wise that the severall impressions of it in French, she translating thereof into the Dutch tongue, and the good respect thereof in the French and Dutch Churches, doe more then sufficiently commend it unto all men: wherefore (good Reader) I leave it thus commended unto thee, and pray God to make it profitable to thee, as it hath bin to many others.

Thine in the Lord Iohn Burges,
Preacher to the English at the
Haghe in Holland.

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TO THE FRENCH CHVRCH ASSEMBLED

together at *Dorr.*



Here is no exercise (most deare
and worthie Brethren in the
Lord) more needfull, nor
more conuenient for a Chri-
stian man, then to call vpon
his Creator and Sauour. For
sith that hee receiueth from
his hand all manner of blef-

sings, as well for this present life, as for that which is
to come, he is therefore bound continually to inuo-
cate and call vpon him for aide, who is *the Father of* *Iames 1. 3.*
lights, from whom commeth downe every good giuing,
and every perfect gift. Beside, it is also that marke by
which the children of light are discerned from the
children of this world, who, as it is written in the 14
Psalme, haue no care to call vpon the Lord. More-
ouer, it is one of the parts of that Christian ac-
knowledgement, whereby wee make profession to
beleue that *God is, and that he is a rewarder of them* *Heb. 11. 6.*
that seek him, as the Apostle witnesseth in the 11.
Chapter to the Hebrewes, and sixth verse. It is a
sweete communication and a familiar discourse
with God, whereby wee freely declare to him our
necessities,

The Authors Epistle.

necessities, and beseech him to returne an answer to our petitions in due time. It may also be called an ambassage, or a trusty Post, which swiftly mounting vp to heauen, knocketh at the gate of Gods palace, there to present before him all our requests. Finally, it is the very soule of our soules, and like as our bodies cannot liue, nor subsist without our soules; so likewise cannot our soules perseuere in the faith and hope of the grace of God, which is the fountaine of life, without the exercise of prayer. Which point the Fathers of the old Testament considering, ere they betooke themselves to any of their affaires, began them enermore by calling vpon the name of God, saying, *Our help is in the name of the Lord which hath made heauen and earth.* Which also the Iewes from the godlinesse of their forefathers hold yet vnto this day, and obserue it so carefully, that they addresse their prayers to none, but to that sole Creator of all things. Wherein these ignorant people, which neither know the Sonne, nor the Father, shew themselves farre more wise and religious, then the Papists, which call themselves Christians and Catholikes, and yet notwithstanding are so blockish and superstitious, that in stead of addressing themselves to the only God Almighty & immorall, they implore the aide of the dead, and their Idols, not considering what the Lord speaketh by his Prophet *Esay* in the 42. chap. and 8. verse, *that his glorie he will not giue to another, neither his praise to grauen Images.* But what? the diuell (sworne enemy against the honour of God, and mans saluation) hath with such an efficacy breathed this impiety into the hearts of those lying Doctors, that

Psal. 124. 3.

Esay. 42. 8.

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The Authors Epistle.

that albeit they are conuicted by an infinit number of sentences of holy Scripture, by which God expressly forbiddeth vs not to worship any but himselfe, yet they obstinately maintaine the contrarie, and that oft times against the feeling of their owne consciences, withholding the truth in vnrighteousnesse, and shutting their eyes and eares against this admonition of the Apostle *S. Paul* in his second Epistle to the Corinthians, chap. 13. vers. 8. *That wee cannot doe any thing against the truth, but for the truth.* 2. Cor. 13. 8.

Which (Truth) although that in these latter daies, it is represented vnto vs more cleeter then euer it was; yet notwithstanding of many it is vnknowne and abandoned, which follow on apace the foolish deuotion of their blind leaders, and who to please and obey them, rather then our Soueraigne Doctor and Master Iesus Christ, will not vouchsafe to take so much paines, as to informe themselves of this truth, by reading of the holy Scripture, but like better to depend wholly vpon the Traditions of their Teachers, despising through their voluntarie ignorance the exhortatio which the Apostle *S. Iohn* giueth vnto al Christians in his first epistle, 4. vers. 1. *Dearely beloued, beleue not euery spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.* 1. Epist. chap. 4. vers. 1. Now, the more furiously the Truth is assaulted by Satan and his slaues, so much the more couragiously ought it to be maintained and defended by the zealous louers of pure religion; but especially by the Ministers and Pastors of the holy Gospel, who according to that rule which the Apostle *S. Paul* prescribeth them in his Epistle to *Tim.* 1. 9, ought to employ themselves diligent-

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ly to exhort with wholesome doctrine those which are willing to bee instructed, and to improoue the gainsaiers. I then being called by God into the labour of his holy Ministerie, haue employed my self amidst you (according to that talent which it hath pleased him to bestow vpon me) for the space of sixteene yeeres on these two parts of my vocation; and hauing respect to the multitude, and sufficiency of my predecessors, who haue taken penne in hand to instruct the ignorant, and to refute false Teachers by their writings, I haue contented my selfe hitherto to follow their traces in my publique Sermons and priuate Conferences, with such as were desirous to profit with me in knowledge of the fundamentall points of our Christian faith, according to the occasions which were presented. But of late hauing scene an Epistle written by a certaine Doctor of the *Augustins* Order, touching the inuocation of Saints, sent vnto one of my Auditors to seduce thereby the sheepe which our Soueraigne Shepheard Iesus Christ hath recommended to me; I held it my dutie to returne it backe againe to *Leige* with my answere, to satisfie the desire of one of his disciples; by whō the said Doctor hauing receiued my answere, promised him that shortly after he would write back vnto me againe, and that effectually. But seeing there are almost two yeeres past since he held my refutation, and that in all y^e time he could not make some small Treatise to fulfill and accomplish his promise, his silence maketh me to thinke, that he hauing considered well, examined and weighed the arguments of my reply, hath repented himself for his foolish boasting, and

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and that (if his conscience be not scared) he feeleth himselfe already checked by the truth that shineth in my Refutation; which in the meane time I haue amplified, and now published with his Epistle, following the counsell of some excellent learned personages, with hope that I shall see it bring forth some fruite, if not in the abovesaid Doctor, or in some of his obstinate scholars, yet at least in such as are teachable, and especially in you my most deare and worthie brethren, of whom I haue conceiued this hope, that whereas heretofore ye haue willingly heard me to entreat of this subiect aswell in my Sermons, as in my familiar discourses with you, so ye will now take no lesse delight in hearing me to discourse of it in this small booke, which here I present you as appertaining vnto you by a double right. For first of all being consecrated to your seruice from the beginning of my ministerie, the proprietie of euery instruction (which through Gods grace I propound vnto men) is wholly yours. Besides, seeing that the intention of my dispute is, to shew the difference between a true, and a false adoration, and to perswade euery man by all possible meanes to stand fast in the true, and to reiect the false; to whom could I better appropriate it then to you, to whom about all things I am bound to reach the first point and fruit of our faith, which is, to worship God the Father of our Lord Iesus Christ in spirit and truth, and to call vpon none but him in our necessities? Whereunto, as I seeke to giue you some helpe by this present Treatise, so doe I giue thanks to the Lord, for that already ye are so well grounded and instructed in this principle of true

The Authors Epistle.

religion, assuring my self that he which hath sowne this good seed in your soules, wil make it abundantly to grow vp, and to fructifie in such a sort, that thereby his name shall be glorified, your neighbour edified, and your hearts fortified against all manner of tentations. Finally, if I perceiue that this small Treatise, which I publish vnder your names, be acceptable and pleasing vnto you, your courtesie will serue as a spurre to pricke me more cheerfully forward in my commenced Career, and one day hereafter to entreat more at large vpon this subiect, through the grace of our blessed God and heauenly Father: to whom I recommend you, beseeching him with all my heart, that it will please him (most deare and worthy Brethren) to maintaine you euen to the end in the profession of his truth, and to replenish you with his temporall and eternall blessings, for the aduancement of his glorie, and the saluation of your soules. *From my Studie this*

4. of August, 1607.

*Your no lesse affectionated then
seruiceable Pastor and brother
in the Lord,*

Iohn Polyander.



A small Table of the principall points contained in this Treatise.

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We must call vpon God only, not the Saints. 19.20.21.22

Christ is our only Mediatour, the Saints are no Mediatours.

pag. 22.23

*Christ is our only Mediatour as well of intercession as redemp-
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*The ancient Doctors condemned the worshippers of crea-
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AN EPISTLE
WRITTEN BY A CER-
TAINE DOCTOR OF THE
AVGVSTINS ORDER WITH-
IN THE CITIE OF LEIGE, AND
sent to a Leigois Merchant
at DORT.



Peer my most humble salutations: this
present may serue (according to my
small power) for to make cleere vnto
you, some certaine doubt which I vn-
derstood you haue, to wit, *Whether it is* The summe of
true, or, how it is possible that the Saints, the demand.
which are aboue in heauen, can heare our
Prayers, which we make to them here beneath on earth?

For the better cleering then of your demand, wee will
here handle two points as briefly as wee can, beseeching
you at your leisure you will be pleased to reade them ouer
attentiuely. The first will shew that it can be no otherwise than
very good to pray and recommend vs to the Saints. The second
will declare the maner how they may heare our prayers and sup-
plications. For the first, you must know, that this hath al-
waies been the doctrine of the Catholike Church, to say
and teach, that this was a thing more then reasonable, yea
and most profitable for man to inuocate the Saints, which
the Church hath taught for the space of 1605 yeeres, euen
vnto this day. But you must know this also, that certaine
heretikes which are sprung vp within this fortie or fiftie
yeeres,

The answer
thereof diui-
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yeeres, haue meant to reach and preach the cleane contrar, to wit, the Lutherans and Calvinists, (who within a few yeeres, seeking to overthrow so ancient a doctrine) say that we must not pray vnto the Saints, but vnto God onely. Now let vs see whether these nouell Doctors haue been cleerer sighted, wiser, or better replenished with the spirit of God then all the Ancients. The reason and most ordinary argument which they bring against this doctrine, is this; It is (*say they*) to doe wrong and iniurie vnto God, to adresse our selues to any other then to him. Loe this is that great peece of Canon wherewith they thunder against the walles of the towne and citie of God, which is his Church. For prooffe whercof, they alleage Saint *Paul* in his first Epistle to *Timothew*, the second Chapter, and fifth verse, saying, that he calleth Iesus Christ our one and onely Mediator, our Intercessor, and our Bishop. Let vs cite the words of the Apostle: For, *There is* (saith he) *one God, and one Mediator betweene God and man, which is the man Christ Iesus*. These words of Saint *Paul* will say, that there is one soveraigne Mediator, which is Iesus Christ, in that he is man: but that hindereth not but there may bee moe which are subordinate, and not soveraigne, though that Iesus Christ be truly our onely Mediator, sole Aduocate, and onely Redeemer. My masters, the Ministers and Preachers will reply and answer vs; But how can these things agree together, that Iesus Christ should be the onely Mediator, and sole Intercessor for vs; and yet neuerthelesse wee should haue some others, namely the Saints? If he be alone, how hath he so many companions? To answer this objection, we euermore confesse, that Iesus Christ is our true Mediator, and Intercessor vnto God for vs: but we say also on the other side, that the Saints may be likewise Mediators and Intercessors for vs. And if you aske me againe; If the Saints may also be called Mediators, (and be so indeed) how is it then, that wee call Iesus Christ the onely Mediator? I answer thereunto, that it is for certaine causes and reasons, which my masters the Ministers are either ignorant of, or maliciouslie hide and conceale them from the people.

Although that
Christ be our
only mediator,
yet the Saints
are called me-
diators for
three reasons.

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people. They are three in number.

The first cause why our Lord Iesus Christ is called the onely Mediator, though the Saints be likewise after their manner, is, because he alone hath trod vpon the grapes in the wine presse, and with the price of his blood hath paid our ranfome, and hath reconciled vs vnto God his eternall father, not only in praying, (as the Saints may doe) but also in paying that which wee did owe, which the Saints haue not done, nor cannot doe: for he alone hath redeemed vs. And for this cause we call him the only Mediator, that is, of ranfome and of redemption. And this is that which the Apostle Saint *Paul* would haue said in the place alleaged. For after he had said, that we haue one Mediator betweene God and man, which is the man Christ, he (explaining himselfe) presently addeth these words, *Qui dedit redemptionem semetipsum pro omnibus*: that is to say, *Who gaue himselfe a ranfome for all men.*

The second cause wherefore our Lord Iesus Christ is called the only Mediator, is, because he is not onely such by reason of the office whereby he mediats for vs, and reconcileth vs to God; but also by reason of his nature, for he is in the midst betweene God and man, being both God and man together, which the Saints are not. And for this cause he is called the only Intercessor, like as the good and holy Fathers haue in times past taught vs, to wit, *S. Austin* in his 9. booke of the Citie of God, and 17. Chapter, *S. Cyril* in his 12. booke, *S. Fulgence* in his 2. booke *ad Petrum*, chap. 2. and *S. Theodoret* vpon that very place of *S. Paul* with many others.

Thirdly, Iesus Christ is called the only Mediator, because that he is Mediator for all men in such a sort, that he hath no need of any other Mediator either for himselfe, or for other men. Now the Saints as well in this world, as in the other, although they be mediators and intercessors for vs, in reconciling vs vnto God through their prayers, yet nevertheless haue had need of Iesus Christ to be reconciled vnto God themselves through his intercession, and in his name they obtaine all whatsoever they doe obtaine for vs.

4 *A popish Epistle of the inuocation of Saints.*

But Iesus Christ, saith *S. Paul*, of himselfe without the interposition of any man, approacheth vnto God, to make intercession for vs. This reason hath beene noted by *S. Austin*, that great Doctor of the Church, when he speaketh thus; *The Christians* (saith he) *pray for one another, but he for whom no man maketh intercession, and who maketh intercession for all men, is the onely and true Mediator.* We then which are Catholikes doe confesse, that according to these abovesaid significacions, Iesus Christ is truly the sole and true Mediator, onely Aduocate and Intercessor. But wee say also againe, and that with all truth against these heretikes, that that hindereth not, but the Saints liuing or departed, may be so also after their manner. For truth whereof, I will refer my selfe to the holy scripture. For in the fifth Chapter of Deuteronomie, *Moses* calleth himselfe a Mediator, saying thus; *I haue been an vmpeter, and a Mediator betweene God and you:* that is, speaking of the Hebrewes. Vnto which words, *S. Paul* making an allusion in the 9. Chapter of the Hebrewes, calleth Iesus Christ, Mediator of the new Testament; to make a difference betweene him and *Moses*, which had been so of the old. And *S. Gregory Nazianzenus* calleth the Martyrs, *Mediators betweene God and vs*: and Saint *Cyril* saith the same of the Apostles and Prophets. For more ample confirmation thereof, is it not certaine that we haue but one Sauour of the world, which is the same Iesus Christ? Verily, there is nothing more sure. And neuertheless the scripture (which cannot lie) giueth the same title of honour to others, (though it be not for the same reason) without doing wrong or dishonour to Iesus Christ; as namely to *Othaniel* in the third chapter of the booke of Judges: and *Nehemiah* also in the 9. Chapter of his booke confirmeth the same. King *Pharaoh* likewise (as appeareth in the 41. Chapter of the booke of Genesis) calleth *Ioseph* in the Egyptian tongue, not onely Sauour, but Sauour of the world. Therefore by these three small reasons, it is easie to be vnderstood, how the Saints may also be Mediators and Intercessors vnto God for vs. And if they are so, wee may and ought to call vpon them in our necessities and hu-

In French
Sequestre.

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manemiserics. Neither will follow from thence, that we doe reiect the Sonne of God, seeing we alwaies giue vnto him the first ranke of being the true and only Mediator, according to the fashion aboue said, and the Saints in their sort and maner. So then it can be no otherwise then exceeding good to call vpon them, as euermore they haue done in our Catholike Church, which we will shew you by the authoritie of generall Councils, and by the holy Fathers and Doctōrs, which haue all approued the inuocation of Saints. Let vs come to the Councils.

First in the Epistle sent to all the Bishops of Europe, which is annexed to the Councell of Chalcedonie, and solemnized vnder the Emperour *Leo*; you shall there finde these words; *We put the most holy Father Proterius into the ranke of the Martyrs, craving the mercy of God.* Secondly, in the eleuenth Action of that Councell, the holy Fathers being there assembled and treating vpon *Flavian* the Martyr, say all with one consent as followeth: *Flavian Martyr, which liuest after thy death, pray for vs.* Thirdly, in that generall Councell, cap. 7. it is thus said; *The Christian hauing adored one onely God, let him pray vnto the Saints, that they might vouchsafe to make intercession for him to the diuine Maiestie.* Furthermore, in the seuenth general Councell the holy Fathers speake in this maner: *Let vs do all things with a conuenient feare, craving the intercessions of the most pure mother of God, of the holy Angels, and of the Saints.* Behold, therefore we say the *Letanies*, which are certaine praiers, addressing our selues to the Saints: first to the most holy Trinitie, to the glorious Virgin *Mary*, to the Apostles, to the Martyrs, to the Confessors, and to the Virgins. And these aboue said Letanies, haue been commanded by many generall Councils, as by that of *Gerund*, by the fifth and sixth of *Toledo* in Spaine, by the eleuenth of *Brachara* in Portugall, by the first of *Orleans* in France, and finally, by that of *Magence* in Germany, which was solemnized vnder *Charles* the Great. All which Councils (being graced with a number of excellent and learned personages) commanded for the good and vtilitie of the Christians, to say these aboue said

Other proofes
taken from the
authority of
Councils.

Letanies three daies before our Lords ascension, and also at other times appointed. Which commandement and ordinance is for vs that are Catholikes, a cleere, euident, and a generall testimonie of the inuocation of Saints, as a thing which for a long time hath been beleueed, receiued, aproued, and practised in the Church of God. For as much as these aboue said Councils haue all of them been solemnized almost a thousand yecres agoe.

Let vs now shew, that the holy Fathers and Doctors of the Church, haue all of them with one consent taught the same. Saint *Denis*, the disciple of *S. Paul*, cap. 7. *Eccle. Hierarc.* saith thus; *He which requireth the intercession of Saints, and will not imitate their holy works, is like vnto the man that putteth out his eies, and yet would be partaker of the beames of the Sunne.* The same doctrine *S. Irenaeus* teacheth in his 5. booke against *Heres.* cap. 19. treating of the virgin *Mary* and *Eue. S. Athanasius*, in his most deuote sermon *de annunt.* of the most glorious Virgin, praieth thus vnto her; *Mary incline thine eare to our prayers, and forget not thy people.* And presently after he saith; *We cry vnto thee: Remember vs most holy Virgin.* And a little lower he addeth; *Make intercession for vs, our Mistris, our Lady, our Queene, Mother of God.* Saint *Basil* in his sermon of the Martyrs, saith; *If any man be in tribulation, let him haue his recourse to these Saints. He which is in ioy, let him call vpon them also; the one to be deliuered from his euill, the other to bee confirmed in his good.* And *S. Iohn Chrysostome* in his 66. *Hom. ad Populum;* The Emperor (saith he) which is clothed in scarlet, commeth for to imbrace the sepulchers, and laying aside all pompe, flau-deth vp to intreat the Saints to make intercession for him; and heereby marcheth crowned with a diademe, praieth vnto a tent-maker, and a fisher-man, as protectors of the diademe, Saint *Iohn Damascenus*, lib. 4. *de fide*, cap. 16. treating of the profit and benefit that commeth vnto vs through the inuocation of Saints, saith; *By the Saints, the diuels are chased away, the sick bealed, the blinde see, the leprous cleansed, tentations and vexations overcome; and by them, euery good thing commeth from the Father of lights, in fauour of those that*

crave it with a steadfast faith. Furthermore, *S. Ambrose* saith in his booke *Du viduis*, that, *It becometh vs to innocate the Angels, which are giuen vs for our safegards; and to pray to the Martyrs also, whose fauour we pretend through the alliance of the same nature, that they make intercession for our finnes, hauing by their owne blood washed off those which themselves might haue. These the Martyrs of God are our Prelats, and beholders of our lines and actions. Let vs not then be afraid to take as Intercessors, those which in the midst of their victories know their owne infirmities.* Saint *Hierom* in his Epitaph to *Paula*, innocating this holy Lady *Paula*, said; Fare well O *Paula*, helpe by thy prayers the later age of thy deuoted seruant: thy faith and thy works associat thee with *Iesus Christ*, and being there present, thou maiest more easily obtaine thy request. And the most learned and most deuout Doctor *S. Austin* in his Meditations, cap. 40. calling vpon the Virgin, saith; Holy and immaculate Virgin, mother of God, *Mary* the mother of our Lord *Iesus Christ*, deigne to make intercession for mee vnto him, of whom thou hast been made the holy temple through thy vertues and merits. And afterward, hauing innocated all the Saints in order, he concludeth; *I am become so bold to beseech thee, that it may please thee to pray for me; to the end that I may merit to bee plucked out of Satans throte, and from eternall death.* I let slip many other excellent speeches which this Doctor hath written in his 18. sermon made of Saints. I will not here recite *S. Leo* and *S. Gregory* (which were) Popes, neither *S. Gregory* of Tours, *S. Anselmus*, *S. Bernard*, and many moe, which teach the same in this matter, for the confirmation of our faith; of whom the halfe were more then too sufficient, to make all Lutherans and Calvinists to blush, if they had any bloud in their hearts. I will let passe in silence the many miracles done through the innocation of Saints, which the holy Father *S. Austin* (of whom my masters the Ministers so willingly doe helpe themselves, but would to God it were to a good end) setteth downe before vs in his 22. booke of the Citie of God, cap. 8. I cite the booke because they might reade them; and to the intent they would cease from calling vs idolaters,

8 *A popish Epistle of the invocation of Saints.*

Idolaters, seeing we doe it after the example of all these holy and wise Doctors, with whom these new Doctors deserve not to be compared. In the yeare two hundred and twentie, when Doctor Origen prayed vnto the holy Prophet *Iob*, was he an Idolater? In the yeare three hundred and sixtie, when *S. Gregory Nazianzenus* prayed vnto *S. Basil* in the Oration which he made for him, was he an Idolater? At that time as *S. Basil* cryed to the 40. Martyrs, when *S. Hierome* recommended himselfe to the prayers of the holy Lady *Paula*, and likewise *S. Austin* to those of the Virgin *Maries*, were all these excellent and learned men Idolaters? I beleue no. Why then should these new Reformers, or rather deformaters of the Church call vs Idolaters, seeing we do the same after all these holy Doctors?

But there is one thing (you will tell me) which troubleth much these Heretikes, that is, that they cannot vnderstand, nor imagine that the Saints can heare vs, affirming it is impossible, that a man which is praying vpon the earth can be heard of them into Heauen. Behold this is the second point which in the beginning of this Epistle we haue propounded: let vs now come to examine it. Know then, that the Ministers and Preachers, among some of their arguments which in them I haue noted, and in their writings this, of all other, they esteeme the most strongest, and that which they most set by. Their Captaine *Caluin* in the third booke of his *Institutions*, Chap. 20. sect. 24. thinking to alledge some rare and new-found thing against vs, setteth downe one thing which is most ridiculous, and vnmeeete, I say not of a Doctour in Diuinitie, but euen for a simple Scholar, discoursing in this manner: *Who hath vouchsafed to vs (saith he) that they haue eares so long as to reach downe vnto our words, and eyes so sharp that they can consider of our necessities?* By these words he would say, that the Saints to vnderstand our prayers ought not only to haue both eyes and eares as they had vpon the earth, but besides that, they must haue long eares, and great eyes, which should penetrate downe vnto the earth. Wherin this good Doctour shewes, that he hath failed as well in Philosophie

A popish Epistle of the inuocation of Saints.

as in Diuinitie; and that he himselfe neuer had either eyes or eares in his soule to know the truth. It was pitie that he had not spoke this in some of the ancient Philosophers Schoole; how had he bene mocked! For what a folly, or what an ignorance is it, to thinke that Soules being separated from their bodies, cannot vnderstand without the instruments of the bodie? Men neuer yet found Philosophie, which acknowledgeth not euen by naturall light only, that the soule being freed from the body, knoweth more, yea better, and much more easily, then when it was within the bodie. Therefore, to account that one should haue long eares to heare the better, it is to bring Asses eares into great request. And if so be that all Asses could speake, as well as that Ass which was the false Prophet *Balaams*, I beleue they would confesse, that the length of their eares makes them neuer awhit the quicker of hearing; but would say that such as thinke it so, are greater Asses then themselves. So then this great Doctor Master Calvin hath abused himselfe in his doctrine. And since his time, his and Luthers schollers, to shew themselves wiser then their Masters, haue begun to require of the Catholiques some expresse texts and examples taken out of the holy Bible, whereby it might appeare that the Saints which are aboue in Paradise can vnderstand and heare our prayers. But he that will answer them well, should demaund also of them (because they referre the deciding of euery question to the Scripture) some certaine places and texts, by which the contrarie might appeare, to wit, that the Saints cannot heare our prayers: and were not this enough? would they not be confounded and ouerthrowne? yes vndoubtedly, for they could neuer be able to produce so much as one onely text either out of the old or new Testament, let them reade ouer the Bible as oft as they list; and this were an excellent way to conuict them, by answering them in this maner. But to the end they should not thinke that we would vse shifts (as they do in this point, and in all other occurrences) rather then by giuing a good answer, we will shew them, that

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the Scripture faileth vs not in this point, and that it maketh for vs, seeing they will haue it so. Note then how this is one expresse text of Scripture, that the Angels in heauen vnderstand our prayers, considering they are the reporters of them to the Diuine Maieftie. Now this is also another expresse text of Scripture, that the Saints in heauen shall be like to the Angels according to the saying of the Sonne of God in the holy Gospell. We must then conclude, that the Saints heare our prayers, seeing the Angels (vnto whom they are likened) heare them.

Me thinks I heare alreadie my Masters the Ministers to answer and say, that this similitude of the Angels and Saints of which our Lord speaketh in the Gospell, consisteth but only in their felicitie and blessednesse, and not in their nature or office, that is, our Lord would say that the Angels and the Saints should be equall, and like to each other in heauen, because both of them should be blessed, enioying one selfesame glory and felicitie. But let vs suppose that the case were so, let vs grant and admit that the answer of these my Matters be true; yet notwithstanding ouen by the same we can ensnare and entrap them. For, seeing the estate, and happines of future life, hindreth not the Angels from hearing the prayers of mortall men, wherefore, or how can it be, but the Saints, being in the selfesame felicitie as the Angels are, may not also heare our prayers as well as they? this text then of Scripture sheweth, that the Saints heare our prayers: they heare vs, they see vs, neither are ignorant of that which is done vpon the earth, which once more I will shew you out of the Scripture. For, the holy Patriarch *Abraham* being dead and in Limbo, knew many things which were done among the children of Israel, as you may see in the sixteenth Chapter of S. Luke. First, he knew that the people had the bookes of Moses and the Prophets, of whom the auncientest was Moses, who had written more then foure hundred yeares after the death of Abraham. Secondly, he knew the life that the rich Glutton had led vpon the earth, and the mi-

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serie which poore Lazarus had there endured. Thirdly, he saw and knew the estate and condition of that unhappie wretch, and heard his prayer (though he was not heard) when he cryed, *Father Abraham haue mercy on me, and send Lazarus &c.* And yet neuerthelesse there was a great distance betweene the one and the other, as Abraham plainly told him. Finally, the rich Glutton, though he was damned, saw he not Abraham? heard he not his answere? gaue he not his replies? for all there was the distance of a great Gulfe betweene them? Now (I hope) there is no man that dareth deny all this, for it is written in the holy Gospell, and is a historie pronounced by the mouth of him which cannot lye, but is the truth himselfe, euen Iesus Christ. If this thing and story be true (as it is) I then charge all the Calvinian, and Lutheran Ministers, and say vnto them in this manner: If Abraham (my masters) shut vp in Limbo, not enjoying at that time the sight of God, and being not yet blessed but through hope, notwithstanding knew the things of this world, knew the state and miserie of that rich Glutton, and heard him make his prayer and request, will you thinke then that the Saints in Paradise beholding God and enjoying his most bright sight, are lesse priuiledged then Abraham? therefore the father S. Austine saith excellent well, *Quid non vident qui videntem omnia vident?* that is, *What is it (saith he) that the Saints aboue in heauen see not, seeing they see him that seeth all things, which is God?* And that which seemeth more, If the damned themselues heare those speake which are as farre off from them, as the rich man heard Abraham, and by those words shewed himselfe mindfull and carefull of his brethren which were yet in the world, being afraid lest they should come into the same place of torment wherein he was, as you may see what he spake vnto Abraham in the Gospell; shall we imagine that the Saints and all those which are in the kingdom of heauen see and know not that which we do vpon the earth? And if the Saints, and all the blessed ones that are departed this life, know the things of this world, what

An Argument
from the least
to the greatest.

ought they to heare or know more then the prayers which are made vnto them? And if they vnderstand and can heare the voice of the damned, is it possible in your opinion that they should not vnderstand the prayers and requests of those which desire to be saued? If the damned themselues (as appeareth by the story of the rich Glutton) would procure that no harme might happen to their brethren and friends, will those which are saued be lesse charitable? will not they aduance, and help forward (as much as in them lieth) the saluation of their friends and Christian brethren? and that so much the more, if they see and heare that one requireth them thereunto.

Sir, now you may demaund of me and say, If so be I should confesse that the Saints heare our prayers, yet saine would I know, how and in what manner they heare vs? To say the truth, this is a very hard thing to be vnderstood, and neuerthelesse it is true. The father S. Austine acknowledging the hardnes of this question, and through humilitie the small capacitie of his spirit (though it was very great) in his booke which he hath made and intituled, *De curapro mortuis agenda*, c. 16. saith, that *In truth this question surpasseth the force of my vnderstanding, being not able to conceane after what a fashion the Martyrs help those which we know to be entirely helped by them.*

By these words S. Austin acknowledgeth well, that it is hard for him to vnderstand how they know the things of this world; neuerthelesse, he beleeueth that they know them, and that indeed and certainly (as he saith) wee are succoured by them. Wherein it may please you to note one difference among the rest, that there is betweene our Cathollicall Doctours, and the Hereticall Doctours, that is, Ours if they cannot attaine to the totall and perfect knowledge of that matter or question which they handle, they will not dispute it so farre, as to denie the question and thing because they find it hard and surpassing their vnderstandings; but admitting of the thing with humilitie they acknowledge only the smalnes of their capacite,

as with very great modestie the most learned father S. Austin hath done in this point. But these new hereticall Doctors which are come vp with and after Luther and Calvin, though the thing or question disputed be true, and grounded vpon good reason, because they cannot comprehend nor compasse it within their vnderstandings, flatly denie and reiect the thing, as we see them daily doe in many other points and articles of religion, seeking alwaies to reduce them within the capacitie of their spirits (which very often is but small) and ruinating the nature of faith, which consisteth in beleeuing things that surpasse the reason and vnderstanding of man. And the like they do euen in this subiect whereof we now intreat. And therefore because they cannot conceaue how the blessed ones do heare vs, they say and preach they cannot heare vs. They must also then deny, that God of nothing hath created this world; for it is impossible to comprehend how God was able to create of nothing so huge a frame as this whole world is; and yet notwithstanding both they and we stedfastly beleue that God euen of nothing was able to create it, though our vnderstandings cannot conceaue a iot of it. Let them then also denie the generall resurrection of the dead, if one must denie all things which they cannot vnderstand; or let them shew me how God is able to restore againe vnto man his owne flesh, his owne bones, and the rest of the parts of his body (and not anothers) after it hath bene eaten vp of wormes so many thousand yeares before, and yet neither we nor they make doubt thereof, though we vnderstand it not. The like could I say vnto them of the mysterie of the holy Trinitie, and many other things contained in the holy Scripture, that albeit they are hard to be beleeued, yet they cease not to be true. Therefore it were much better for my masters the Ministers to confesse with humilitie their weaknesse with the good father Saint Austine, and with him and vs to beleue that the Saints can heare and assist vs. But what? Heresie is too proude, and the Heretikes will neuer be ouercome, they may be con-

uinc'd (as Saint Bernard saith) but not ouercome, because they are too passionate in maintaining their errors. One may confound them rather then make them confesse their fault, and as the prouerb saith, *Rather breake then bend.*

Now to the end the *Caluinists* and *Lutherans* (because we say with our father S. *Austine*, that this is a very hard demaund to be vnderstood) should not thinke that wee seeke an escape through the boggs, and that the truth maketh not for vs, we wil set downe before them the doctrine of that same Doctour S. *Austine* in his abouesaid booke *De cura pro mortuis agenda*. For S. *Austine* minding particularly to declare how Abraham knew that the rich glutton had taken his pleasure in his life time, and that Lazarus had suffred so much, giueth vs three maner of waies whereby the soules departed may know and vnderstand that which is done in this world. First, by the arriual of those which depart out of this life, and goe from hence vnto them, who (to wit) may aduertise them of the things which happen vpon the earth, and especially of that which most of all concernes them. The second, by the report of the Angels, which on a sudden mount vp into heauen, and on a sudden againe euen in a trice are about vs. The third, by the reuelation of Gods spirit, which may beare it selfe towards the blessed departed into heauen, euen in like manner as heretofore it bore it selfe towards the Prophets vpon the earth, reuealing secret things to them, and such as should be done a long time after them, as the Scripture witnesseth, so that God who seeth and knoweth all things whatsoeuer we do, say, and thinke, may reueale vnto them our prayers. S. *Gregory* (lib. 12. *Mor. c. 13.*) giueth vs beside these another sort or manner, saying, that the Saints beholding the face of God, see all that which in any sort and manner appertaineth vnto them, and consequently, that they also heare our prayers. So then by the doctrine of these holy Fathers we may somewhat gather how the blessed Saints heare vs when we call vnto them. I wil make one more small argument against all these Heretikes, and there-

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therewith I will conclude the whole. All the holy Fathers and Doctours of the Church haue inuocated and prayed vnto the Saints; they heare then our prayers. The *Antecedent* hath bene alreadie prooued, when we cited a great number of those which haue called vpon them. The *Consequence* is cleare: for seeing that so godly and learned personages prayed vnto them, it is a signe and followeth necessarily, how they beleeued with the Church that the Saints could well heare our prayers, otherwise they would not haue bene so simple as to haue prayed vnto them. To say (as sometimes the Ministers say against vs) that they were men, and as men might haue erred, that were too absurd to answer vs. For could it be possible that among so great a number of admirable, vertuous, and wise Doctours all of them should faile, and that not one of them should haue thought whether the Saints could heare them or no? Could it be possible that the whole Church should be in error for a thousand and so many yeares, and that in so many ages the Church should haue bene ignorant of that which the Lutherans and Calvinists pretend to know since so small a time? Could it be possible that all the auncient Fathers, and such excellent personages, as *S. Denis*, *S. Athanasius*, *S. Basil*, *S. Iohn Chrysostome*, *S. Iohn Damascenus*, *S. Ambrose*, *S. Hierome*, *S. Gregorie*, *S. Austin*, and many other lights of the Church, haue presented so many prayers and petitions to those which neither had eares to heare them, nor eyes to behold their necessities, and so consequentlie haue cast their prayers into the wind, into the aire, and at randome? Shall we beleue that of them? Shall we beleue that all haue erred, and that our Ministers onely say well? That all haue bene blinde, and that our Ministers onely are cleare sighted? That all of them haue bene simple Schollers and disciples, and our Ministers their Doctours and Controllers? No, we will neuer beleue any such thing. Wee had rather heare the voice of our auncient, godly, and wise Doctours, then the voice of new and vnlearned, which for this cause deserue not the name.

name of Pastours and Shephards, but Mercenaires onely,
suffering their sheepe to be deuoured vp, yea themselues
through their pernicious doctrine casting them into the
throat of that infernall wolfe; from whom (Sir) I pray God
through his infinite mercie to preserue you: beseeching
you to take in good part this which in haste I send you,
though vnkowne vnto you: protesting before God, who
knoweth the hearts of all men, that all this which heere
I haue spoken is only for his glory, and your soules health.

*Farewell, from Leige, this fift
of August. 1605.*



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AN ANSWERE TO THE ABOVESAID DOCTORS EPISTLE

of the *Augustins* order,

Vpon the subiect of the inuocation
of *Saints*.



Having of late scene and read your Letter, touching that controuersie which is betweene you and vs, *Whether it is true, or how it is possible that the Saints which are aboue in heauen, can heare the Prayers that you make vnto them, from here beneath on earth; I held it my dutie*

to answer thereunto, and chiefly to these two points, whereof the first is, That it can be no otherwise then very good to pray and recommend vs to the Saints: the second signifieth, How and in what manner they may heare your Prayers and Supplications. For to build the first point, you lay downe two Articles and principles most false: The one, *That this hath alwaies bene the doctrine of the Christian Church, to say and teach that this was a thing more then reasonable, and most profitable to man, to inuocate the Saints; yea, that the Church hath taught the same for the space of 1603 yeares vnto this day.* The other, *How certaine Heretikes which are sprung vp within this fortie or fiftie yeares, haue meant to preach and teach the cleane contrarie; to wit, those whom you call Lutherans and Calvinists; who, but a few yeares ago, endeavoring to overthrow so ancient a doctrine (ac-*
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cording to your opinion) *haue said and say still, that we must not call upon any of the Saints, but upon God onely.* I say that your first foundation is false, because (as *Eckius* one of your principall Doctours plainly confesseth in his booke of the worshipping of Saints) that it is impossible for you to alledge one onely text either out of the old or new Testament, whereby you can prooue that either Christ, his *Euangelists* or *Apostles* haue commanded vs to adore the Saints, or haue recommended this seruice to vs, as very profitable or reasonable. Also *Petrus à Scoto* confesseth, that the inuocation of Saints, is not taught in the bookes of the Prophets and Apostles, but is there insinuated. And likewise some of the *Sesuits* say, that it is not manifestly represented in them, but obscurely and mystically, or by certaine consequences which are pretended, and not well grounded. And for this cause the *Councell of Trent* recommending it vnto the Christians, makes no mention of the authority of the holy Scripture, but of the ancient custome only, of the consent of fathers, and of the decrees of holy Councils. From whence followeth, that this commandment of inuocating the Saints, hath not bene given to the Christians (as you write) a thousand sixe hundred and fiftie yeares ago, or thereabouts, but hath bene a long time after forged (as I will prooue in due place) by your Predecessors, who haue made no conscience to reach for doctrine of salvation their owne traditions, and humane inventions, Which haping shewed, your second foundation will tumble downe of it selfe, that is, how this rule of worshipping God alone hath bene invented by those whom wrongfully you terme *Lutherans* and *Caluinists*: for wee acknowledge none for our soueraigne Doctour and Master, but our Lord *Iesus Christ*, the only perfect wisdom, and essential word of his Father, who hath spoken heretofore to our Fathers by the vncient Prophets, and since being manifested in our flesh, hath spoken him selfe by his sacred mouth to his Disciples, and after his Ascension by his Apostles, who as faithful Secretaries, and dispensators of the secrets of God, haue left vaine writing the fundamentall points of pure Religion,

We are not of
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ligion, and touching this point haue taught vs, that God only (and no other) ought to bee called vpon by vs in our necessities. And although this is as cleere, as the Sun shine in a bright day at noone, yet because you are blinde, and leaders of the blinde, as your predecessors the Scribes and Pharisees were in the time of Iesus Christ, wee will alleage against you some certaine proofes for that which is abovesaid, to the end they may serue as a cleere light to those which wink not with their eyes, that they might not see in seeing, but open them with a holy desire to behold this light. When God saith in the first Commandement of his law, giuen by *Moses* to our Fathers, *"Thou shalt haue none other Gods before me"* Exod. 20.3. what doth hee signifie by this prohibition, but only that we ought not to acknowledge any other God and Saviour but him, nor to attribute to any one, that honour which is proper to him? that is, to call vpon him only in our anguishes, according to that expresse command which he giueth vs in Deuteronom. 6. 13. *"Thou shalt worship the Lord thy God, and serue him."* And by the Prophet *Isaiah* in the 50 Psalme, verses 14. 15. *"Offer vnto God praise, and pay thy vowes vnto the most high, and call vpon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me."* And to stirre vs vp the more thereunto, he denounceth by the Prophet *Esaie*, chap. 42. and 8 verse, *"I am the Lord, this is my name, and my glorie will I not giue to another, neither any praise to grauen Images."* And in the 45 chap. and 21 verse, *"Haue not I the Lord? and there is none other God beside me, a iust God and a Saviour; there is none beside me."* And in the 22 verse: *"Looke vnto me and yee shall be saved: all the ends of the earth shall be saved: for I am God, and there is none other."* If hereupon you obiect against me, that God commandeth not by these places that wee should only worship him, and none other beside him: The answer is cleere, to wit, that this commandement of God was so interpreted by the Prophet *Samuel*, and in the fulnesse of time by our Soueraigne Doctor Iesus Christ himselfe. For therefore you may see how the Prophet warneth all the house of *Israel* in the 7 chapter of his booke and third verse, where he

A particular refutation from the authoritie of holy Scripture.

Anticipation

saith: *If ye be come againe vnto the Lord with all your hearts, put away the strange gods from among you, and Ashtoroth, and direct your hearts vnto the Lord, and serue him only, and hee shall deliuer you out of the hand of the Philistims.* By which you may see, that the Prophet Samuel sheweth vnto the children of Israel, that the meanes and way to conuert and direct themselues vnto the Lord with all their hearts, is to serue him only, and to take away from before his eyes the Idols of the Heathen, which hee calleth the gods of the *strangers*. Euen so also our Lord Iesus Christ, being tempted in the wilderness by the wicked spirit, which had transported him vpon a high mountaine, and shewed him all the kingdomes of the world, and the glorie of them, with promise, that he would giue them all vnto him if so be he would fall down and worship him, he alleageth against Satan that which is written in the sixt chapter of the book of *Moses* called *Deuteronomie*, expounding the intencion of his father, as he which is his Counsellour (witnesseth the Prophet *Isaiab* in his ninth chapter and fifth verse) he addeth thereto this word (*only*) when hee answereth Satan, that in that place it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serue*: as though he would haue said, That the seruice which is due vnto God only, is to worship him, and to prostrate our selues before him. And to this end and purpose the sonnes of *Korah*, who composed the 44 Psalme, teach vs, in the 20 and 21 verses, that to call vpon any other besides God, is to forget and denie him. *If (say they) we haue forgotten the name of our God, and holden vp our hands to a strange god, shall not God search this out? for hee knoweth the secrets of the heart.* And when the Apostle *S. Paul* maketh this demaund in his Epistle to the Romanes, *How shall they call on him in whom they haue not beleueed?* he sheweth thereby, that as man is forbidden to beleuee in any other but in God only, so is he not permitted to pray vnto any other then to the Creator of heauen and earth, seeing that inuocation is the companion of faith. And therefore King *Dauid* in his Psalmes addresseth his prayers to none but onely vnto God, with a

Matth. 4. 10.

Psal. 44. 20. 21.

Rom. 10. 14.

Inuocation
ought to haue
the same ob-
iect, as faith.

full

full affurance of faith, oftentimes calling him, *his buckler, his shield, his retreat, his foundation, his deliuerer, his tower, his fortrefle, his defender, and the borne of his faluation*. According to which the Prophet *Asaph* (in the 73 Psalme, and 35 verfe) fignifieth, *That God only is his refuge in his diftreffes: For (faith hee) whom haue I in heauen but thee? and I haue defired none in the earth with thee*. Also it is written in the 2. of the Chron. 20.9. that King *Iehoshaphat*, being afraid of the Moabites and Ammonites which were come to affaile him, difpofed himfelfe to pray vnto the Lord, and in the prayer which he made in the temple in the name of his people, faith: *If euill come vpon vs, as the fword of iudgement, or peftilence, or famine, we will ftand before this houfe and in thy prefence (for thy name is in this houfe) and will erie vnto thee in our tribulation, and thou wilt heare and helpe*. But to come now vnto your Argument, which scornfully you call *The great peece of Canon, wherewith wee thunder againft the malles of the towne and city of God which is his Church*; this it is, That whofoeuer addrefseth himfelfe to any other but to God, doth wrong to God. For prooffe whereof you adde that which wee alleage out of the firft Epiflle of *S. Paul to Timotheus*, the fecond chapter and fifth verfe: That as *there is (but) one God, fo there is (but) one Mediatour betweene God and men, to wits, the man Chrift Iefus*. You shuffle together, either through ignorance, or malice, the Questions that are diftinct, and feuerally handled by our Diuines. The firft is, Who is it that we ought to call vpon? whereunto wee anfwere, God only. The fecond, In whose name? whereunto we anfwere, In the name of Iefus Chrift, who is our onely Aduocate and Interceffor. For confirmation not of the firft, (as you prefuppofe) but of the fecond anfwere, wee alleage the abouefaid text out of the firft Epiflle to *Timotheus*, in the fecond chapter and fifth verfe: which I pray you againft an other time to note, and to take better aduice and confideration vpon our Arguments, that you may propound them more fincerely. Touching your exception, though the Apoflle *S. Paul* teacheth vs in that very text which I haue named, that there is but one Mediatour, yet

Psalm 73. 25.

2. Chron. 20.9.

1. Tim. 2. 5.

Transition for the examination and true vnderstanding of our Arguments.

The distinction
of Mediators
subordinate
and not sou-
raigne, refuted
as vaine.

(you say) that *That hindreth not but there may be some which are subordinate and not soueraigne.* It shewes from what a spirit it cometh forth, even from the spirit of lying and contradiction. Of lying, because you adde thereto, that which is not found, nor can bee gathered from that a bouesaid text of the Apostle, to wit, that Iesus Christ is the soueraigne Mediatour onely in regard of others which are inferiour. Of contradiction, because you your selfe say thus: *Though that Iesus Christ be truly our only Mediatour, sole Advocate, and only Redeemer, that that hindreth not but there may be some which are subordinate and not soueraigne.*

For, to be only Mediatour, & to haue some others besides, as subordinate, are things contradictorie. And if you will, that we should admit of such a glosse, you must then grant to vs, that out of this very text will follow, that when the Apostle saith, There is but one God, he meaneth one soueraigne God; and albeit that verely hee is onely God, yet notwithstanding there be others subordinate, which one can neither speake nor thinke without blasphemie. Heere upon you alleage two replies of our Ministers: The first, *How can these things agree together, that Christ is our only Mediatour, and sole Intercessor for vs, and neuertheless there are some others beside him, to wit, the Saints?* The second, *If the Saints may also be called Mediatours (and are so made)* how then is it that Iesus Christ is called the only Mediatour? To speake properly, these two replies are but one: now let vs see your answer vpon the latter, and the answer which you alleage therein with share reproch, that our Ministers are either ignorant of them, or maliciously hide and conceale them from the people. Now what are they? The first

The examina-
tion of the So-
phists last rea-
son.

101 nonnulla
demonstratio
ad
viam hanc
to non nullam
aliamque

is, that *Iesus Christ is called the only Mediatour, because that hee alone hath trodden upon the grapes in the wine-press, and through the price of his blood hath paid our ransom, and hath reconciled vs vnto God his eternall father, not only in praying, but also in paying that which wee did owe: which the Saints haue not done, nor cannot doe.* All this is true, but that which you adde is false, that Iesus Christ is the onely Mediatour, that is to say, only of Ransome and Redemption, and this

that

that which *S. Paul* meanes in the place alleaged: for after he saith, We haue one Mediatour betwene God and men, which is the man *Christ Iesus*, in explaining himselfe hee presently addeth these words: *Qui dedit redemptionem semetipsum pro omnibus*, that is, *who gave himselfe a ransom for all men*. For although the Apostle maketh no mention in this place, but of the first effect of the mediation of our Lord *Iesus Christ*; it followeth not from thence, that his intent was to exclude the second, which he setteth downe elsewhere expressly, and namely in his Epistle to the *Romanes*, and 8. chapter, vers. 34. where hee ioyneth together those two fruites of the mediation of our Redeemer: for when he first demandeth this, *Who shall condemne vs?* and answereth himselfe; *It is Christ which is dead, yea, or rather which is risen againe*; so wit, for to deliuer vs from condemnation in those words he setteth downe the first effect: and going forward in answering, *who is also at the right hand of God, and maketh request also for vs*, hee likewise setteth downe the second, and giueth vs sufficiently to vnderstand, that *Iesus Christ* is our Mediatour and Aduocate towards God, not only in so much as he hath redeemed vs, but also in so much that hee maketh intercession vnto God his father for vs, and presents to him our supplications. And albeit that the Apostle in the abovesaid text to *Tim.* chap. 2. speaketh nothing of the intercession of *Iesus Christ*, yet nevertheless *S. Austin* hauing respect to that which the Apostle admonisheth vs of in the verses going before, that is, to make requests vnto God for all men, and that in the name of his sonne *Iesus Christ*, he expounded it, as though the Apostle had there made an expresse mention of our Saviour's intercession, as you may perceiue by those words of his second booke *contra Parm.* cap. 8. *The mutuall prayers* (saith he) *of all the members which yet labour vpon the earth, ought to ascend vnto the Head which is gone before into Heaven in whom we haue the remission of our sinnes*. For if *S. Paul* were a Mediatour, the other Apostles would be so also, and so there would be many mediators, which would not agree with

Rom 8. 34.

A forcible reason to shew that *Christ* is our only Mediatour, as well of Intercession as of Redemption.

that,

that, which elsewhere he saith, That there is one mediator between God and men.

The examination of the Sophist second reason by confession.

The second cause, why you confesse that Iesus Christ is called the only Mediatour, is because he is not only so by reason of that office whereby he mediates for vs and reconciles vs vnto God, but by reason also of his nature, for he is in the midst betwene God and man, being both God and man together, which the Saints are not. And for this cause he is called the only Intercessour, like as the good and holy Fathers in times past haue taught vs, to wit, S. Austin in the ninth booke of the Citie of God, and 17. chapter, S. Cyril in his 12. booke, S. Fulgentius in his second booke ad Petrum, chap. 2. and S. Theodoret upon this very place of S. Paul, with many others. We grant you this second reason, and besides we say that it maketh wholly for vs. And Tertullian, or as some thinke, Nouatianus, which in those daies was Priest to the Romane Church, proposeth vs this reason incommunicable to the Saints in the booke of the Trinitie, chap 13. 16. to shew vs that if Christ were only Man, as the Saints are, he could not be our Mediatour, nor heare and succour vs vnto God his father through his intercession. If (saith he) Christ were man only, how is he present every where being called vpon, seeing it is not the nature of man, but of God, that he can be present in all places? And if Christ were man only, why is a man invocated in our prayers for a Mediatour, seeing the invocation of a man is iudged to be forcelesse to performe saluation? If Christ also be only man, why is confidence put in him, seeing that the hope which is placed in man is accursed? Wherefore hee which is declared to be made Mediatour betwene God and men, is found to haue united in himselfe both God and Man.

The third reason which you alleage that Iesus Christ is called the only Mediatour is, because that he is mediator in such a sort for all men, that he hath neede of any mediator either for himselfe or for others. Now the Saints aswell in this World as in the other, though they are Mediatours and Intercessours for vs, in reconciling vs to God through their prayer, haue neuertheless neede of Iesus Christ themselves to be reconciled

constituted God through his intercession, and in his name they obtaine all that which they doe obtaine for vs. But Iesus Christ (saith S. Paul) without the interposition of any other goodly unto God of himselfe to make intercession for vs. This reason hath been noted by Saint Austin that great doctour of the Church, when he saith thus: *The Christians pray one for another; but he for whom no man maketh intercession, and who maketh intercession for all, is the true and only Mediatour.* We also admit of this third reason, that Iesus Christ is the only Mediatour, because that he hath no need of any other Mediatour, either for himselfe or for others. But we denie that which you affirme without any prooffe out of the holie Scripture, to wit, that the Saints aswell in this world as in the other, are our mediatores and Intercessors. For albeit, the Scripture commandeth the Saints living in this world to pray the one for the other; yet you can in no wise from thence conclude that they are our mediators and intercessors; but that they are our companions and fellow-helpers, who to assist vs, ioine their prayers with ours, to mooue (as much as in them lieth) our heavenly father to mercie, as being fellow-brethren, and members with vs of one selfesame spirituall bodie, whereof Christ is the head. And this is that which S. Austin vnderstood in saying, *That all the members pray the one for the other, but the head is Mediatour for all.* Now touching the Saints departed, I am astonished that you dare maintaine they are our mediators; seeing the holie Scripture expresseth nothing thereof; but contrariwise, S. Iohn (including himselfe in the rancke of all the other faithfull members dispersed in this world, for whom Iesus Christ was made a Propitiation, and for whom he maketh intercession to God his father) teacheth vs in his first epistle, second chapter and first verse: that *If any man sinne wee haue an Advocate with the father, to wit, I. Iohn 2. 1.* Iesus Christ the iust. And our Lord Iesus Christ calling himselfe, *The way, The truth, and the life*, saith expressly that *No man cometh vnto the Father but by him:* in the Gospell written according to S. Iohn, c. 14. and 6. v. Whereunto the Apostle S. Paul conformable saith: *that by the faith which Ephes. 3. 12.*

The examination of the third reason.

Partly by confession, and partly by Negation.

Anticipation.

Heb. 4. 16.

Heb. 10. 19. 20.

Heb. 7. 24. 25.
Refutat on of
the Sophists
conclusion a-
gainst vs.

Here is shewed
how our ad-
uerſaries cut
the throat of
their owne
cauſe, with
their owne
knives.

wee haue in Chriſt, wee haue boldneſſe and entrance to the Fa-
ther, with confidence. Ephel. 3. 12. to the end that we may recei-
ue mercie, and find grace to helpe in time of neede. And
that by the blood of Ieſus, we may be bold to enter into the holy
place, by the new and liuing way, which he hath prepared for vs,
through the vaile, that is, his fleſh. Heb. 10. 19. 20. In fine,
that his prieſthood is euerlaſting. Wherefore he is able alſo
perfectly to ſaue them that come vnto God by him, ſeeing hee ou-
uerlineth, to make interceſſion for them. Heb. 7. 24. 25. But
to come to your concluſion: We which are Catholikes (ſay
you) confeſſe well, that according to thoſe ſignifications aboue-
ſaid, that Ieſus Chriſt is truly, the Sole Mediator, only Ad-
uocate and Interceſſour: but we alſo ſay, and that in all truth,
againſt theſe heretikes, that that hindereth not, but the Saints
liuing or departed, may be ſo alſo in their faſhion. But now
what wil you ſay if I ſhould ſhew you by the Formulary of
your prayers, that according to thoſe ſignifications aboue-
ſaid, you doe not hold Ieſus Chriſt for your only Mediator
and Interceſſor? Say you not, *Procius & meritis beata ſem-
perq; virginis Mariae, & omnium ſanctorum, perducat nos
dominus ad regna calorum?* That is to ſay: By the prayers; and
merits of the moſt bleſſed and alwaies virgin Mary, and of all
the Saints; the Lord bring vs into the Kingdome of heauen.
What is that I pray you but to attribute to the virgin Ma-
ry, and the reſt of all the Saints departed, not only that they
ſhould pray for vs, but alſo that they haue merited for vs?
and ſo conſequently that they are our Mediators, not onlie
of Interceſſion, but alſo of ranſome and redemption. Doe
you not teach in your Catechiſme made by the authoritie
of the Councell of Trent, That men ought to innocat the
Saints, inasmuch as God through their merit and grace doth
vs good? Approvie you not that which Barnardine de Buſſa
writeth in his Marial of the virgin Mary, That firſt of all ſhe
is Mediatrice of our ſaluation: 2. Mediatrice of our commu-
nion and vniõ: 3. Mediatrice of our iuſtification: 4. Media-
trix of our reconciliation: 5. Mediatrice of our interceſſion: and
6. Mediatrice of our communication? Sing ye not, *O pia puer-
pera, noſtra pius ſcelera, tuæ matris impera Redemptori: that*
is,

in, O godly Child-bearer, thou which purgest vs from our sins, command our Redeemer by the authoritie of a mother? Allow you not also the sentence of Lombard, who saith in the 4. booke of his Sentences, Dist 45. That the Saints make intercession for vs, both by their merits, in that they supply the defect of ours, and by their affection, in that they ioine themselves to our prayers? and therefore (saith hee) we pray vnto them, that they might make intercession for vs, to wit, that their merits may be allowed vs, and that they might wish our good, because that they wishing it, God wils it also. See now how your owne words, and those of your Doctours, confince you of contradiction and manifest falsehood. As for the other part of your Conclusion, it is weakly grounded, and euen by your owne reasons is easie to bee overthrowne; that is, seeing with vs you confesse, that Iesus Christ only hath redeemed us, through the merit of his death and passion, and that hee is only true God and true man, that he alone hath no neede of any other Mediatour, either for himselfe or for others: you cannot maintaine against vs with truth, that the Saints liuing or dead, are in any fashion our Mediatours and Intercessors: yet you seeke neuerthelesse to proue it by some texts out of the Bible. For truth whereof (say you) I referre my selfe to the holy Scriptures; for in the fifth Chapter of Deuteronomie, Moses calleth himselfe a Mediatour, saying, I haue been an Vmpire, and a Mediatour between God and you, speaking to the Hebrewes. Vnto which words S. Paul making an allusion in the 9. Chapter and 19. verse to the Hebrewes, calleth Iesus Christ the Mediator of the new Testament, to put a difference between him and Moses which had been of the old. Howbeit this example of Moses will not serue your turne as a proofe, but to the first part of your Affirmation, to wit, that the liuing are Mediatours and Aduocates for others. I tell you moreouer, that in this sense, Moses neuer calleth himselfe a Mediatour betweene God and men: but, as himselfe hath well interpreted it, hee bore messages betweene both the parties, that is, between God and the children of Israel. For in the Hebrew tongue you shall there finde these very words of Moses, saying: *As that time I stood betweene the Dew. 5.5.*

The Popists do wrong vnto the word of Mediatour, either through ignorance or malice.

Lord and you, to declare unto you the word of the Lord. If you
 replie hereupon, that *Moses* is called *mediator* (that is, a Me-
 diatour) in the Epistle to the Galathians, the third chapter
 and nineteenth verse: I answer, that sometimes this Greek
 word signifieth an Interpretour, which goes and comes to
 and fro betweene two parties, and that in this signification
 it is said by the Apostle to the Galathians, that the Law
 was ordained by Angels in the hand of a Mediatour, to wit,
Moses who twice went vp to the mountaine, and came
 downe againe with the two Tables of the law of God, to
 reade and expound them to the Israelites. In which sense
 wee grant you, that hee, the high Priests, and the ancient
 Prophets, who haue interpreted the will of God, and haue
 offered vp unto him in the name of our Fathers, may be
 called Mediatours, and the Apostles also: but not in that
 sense in which heretofore we haue declared, that the Apo-
 stle *S. Paul* calleth Iesus Christ the onely Mediatour, in the
 first epistle to *Timothie*, the second chapter and fifth verse,
 where the Apostle taketh this word of Mediatour for a Re-
 conciler, as himselfe expoundeth it, saying, *That hee gave*
himselfe a ransom for vs: in which sense this title becom-
 meth none properly, but Iesus Christ onely, neither can it
 be attributed (without blasphemie) to the members of his
 Church.

But let vs examine a little your prooffe that followeth:
Is it not true (you demand me) *that wee haue but one Saviour*
of the world, which is Iesus Christ? Wherunto you an-
 swere, *that there is nothing more true.* And neuerthelesse the
 scripture which cannot lye giueth the same title of honor to o-
 thers, without doing wrong, or dishonor to Iesus Christ: as to
Othaniel in the third chapter of the booke of *Iudges*, and ninth
 verse. And *Nehemiah* in the ninth chapter of his booke confes-
 meth the same. King *Pharaoh* also, as appeareth in the 43.
 chapter of *Genesis*, calleth *Ioseph* in the Egyptian tongue,
 not onely *Saujour*, but *Saujour of the world*. From whence
 (with a long circumlocution of words) you conclude, that
 by these three small reasons it is easie to be understood how the
Saints may also be mediators and intercessors unto God for vs
 and

and if they are so, they may and ought to call upon them
our humane necessities; and that it will not follow from thence
that you should reject the sonne of God; forasmuch as you al-
waies give to him the first ranke of being the true and onely
mediator, according to the fashion as you have said, and the
Saints in their sort answemer. So then it will be according well
done to invoke them, as they alwaies have done in your custo-
like church.

It is shewall
for to entice
from the name
of a Sauour,
giuen to some
as types of the
Sauour him-
selfe.

It goes well with you, when you your selfe tearme your
reasons small, and confesse beside, that the holy scrip-
ture giueth this title of honor to others then to our Lord
Iesus Christ, though it be neuertheless for some other rea-
son. And indeed those which you haue named in the old
Testament are called sauours or deliuerors; yet was it in
regard that God had ordained them as instruments of de-
liuerance for his people, and for types and figures of the Sa-
uour which was to come. But the holy scripture in no
manner calleth the deceased Saints mediators: neither doth
it teach vs, that they are established by God for instru-
ments of mediation betweene God and vs; so that this ar-
gument of yours drawne from the name of sauour, makes
nothing for your cause. As touching your Anticipation
and excuse: that although you pray vnto the Saints yet neuer-
theless you doe not reject the sonne of God, because you alwaies
giue vnto him the first ranke of being the true and onely medi-
ator, according to that fashion which formerly you haue spoken
of: it is easie to answer and proue the contrarie by
the maner & custome of your catholike church, wherupon
you ground your superstitions. So it is then, that in the
houres & Rosarie appointed for the virgin Mary, you equal
hir with our redeemer, in calling hir *Reparatrix* and *Sal-
uatrix* of mankind: The *queene of mercy*, the *valiant woman*,
which hath broken the serpents head; and she alone that hath
rooted out all the heresies in the world. Cardinall Barrow
maketh no conscience to appropriate to hir all that Da-
uid in his psalmes hath attributed to God the sacker, the
sonne, and the holy Ghost. Blessed is that man (saith he)
which toucheth Mary, which giueth praise vnto hir name, which

In vaine doe
the papists
boast of giuing
Iesus Christ
the first ranke
of innocation.

Reverend
blessings
of the Romish
church.

and in
the name
of the
Father
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and the
Holy
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Amen

and in
the name
of the
Father
and the
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Holy
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Amen

pusseth his trust in him, which hopeth in him. Come unto him all ye that are wearie, and she will give rest unto your soules. The heauens declare thy gloria: The earth and his fulnesse is thine, thou reignest eternally with God: blessed are those which make much of thee, because in thy mercies thou wilt wash their sins: haue mercie on me, mother of mercie, and according to the hauiers of thy mercies wash me from all mine iniquities. Wicked serpent whereof hostest thou thy selfe? put thy necke vnder Mary, o Ladie bruse him by the vertue of thy foot: cast him down by thy force into the bottomlesse pit. Saue me in thy name, and deliver me from mine vnrightheousnesse: take pitie on me, for my heart is readie to receiue thy will. Lord for our finnes thou hast repulsed vs, and because of the virgin Marie hast taken pitie on vs. Let Marie arise, and all her enemies shall be destroyed. Lord giue thy iudgement to thy sonne, and thy mercy to the queene his mother. God is the God of vengeance: Ladie, saluation and life consisteth in thy hand. O how good is God vnto them that worship his mother! Come and let vs adore the Ladie, let vs giue praise vnto the virgin that hath saued vs. Let vs worship him, and confesse vnto him our finnes. The Lord reigneth. Mary sitteth vpon the Cherubins, at his right hand, he dwelleth vnder his wing, is vnder a safe protection: haue remembrance o Ladie of Dauid, and of all those which call vpon thy name. The Lord said to my Ladie, sit my mother at my right hand: thou hast taken pleasure in goodnesse and holinesse: and therefore shalt thou reign with me. Praise the Lord because he is good, for his mercie is giuen by Mary. You transferre in like manner to the Virgin, that which in all humilitie of heart, she sung to the honor of her Creator and Saviour. And in stead of that which she sung (as the Euangelist S. Luke witnesseth in the first chapter, and 46. verse) My soule magnifieth the Lord, and my spirit reioyceth in God my Saviour, &c. Because he that is mighty, hath done for me great things, &c. you say, My soule magnifieth my Ladie, and my heart reioyceth in my Ladie: because bee that is mighty, hath done for me great things through Mary his mother. What should I say more? You celebrate in your Canticles the Virgin Mary, as Lady of the Angels, spouse and Mother

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of the eternall king; Promise of the Pastors; Promise of the Prophets; Teacher of the Apostles; Mistress of the Evangelists; Lady of the Word, and Queene of Heaven. And hereupon you beseech her that she would saue her people. Likewise you craue of her in expresse tearmes, all that which God himselfe will or can giue vnto vs, by his onely sonne Iesus Christ: *Impetra nobis veniam, applica nobis gratiam, prepara nobis gloriam*: that is to say, Obtaine pardon for vs, applie grace vnto vs, prepare glorie for vs. You haue corrupted Simons song, and in stead of that which the Euangelist Saint Luke reciteth in the second chapter, and 29 verse, how this good Father holding the Sauour of the world in his armes, blesteth God and saith, *Lord, now lettest thou thy seruant depart in peace according to thy word: for mine eyes haue seene thy saluation, which thou hast prepared before the face of all people*: you misturne these his words to the handmaide of the Virgin Mary, saying: *Lord now lettest thou depart in peace the handmaid of the Virgin Mary: for mine eyes haue seene the saluation of Mary, which thou hast prepared before the face of all people, a light to enlighten the Gentiles, &c.* You hold her for the true saluation, the true felicitie, the greatness of charitie, the largenesse of pietie, vnto whom the Angels obey: as by one of your Litanies appeareth. Which is worse, your Cardinals and Bishops assembled in the Council of Constance, in which they condemned to death John Hus, and Ierome of Prague, both of them Bohemians, constant in the true faith, to adde vnto the heape of their crueltie against these Martyrs some token of their impietie, and hatred against the holy Ghost, which had endowed these two witnesses with his truth, and with such a mouth and wisdom against which these good fathers were not able to resist: they thought good to applie vnto the Virgin Mary, that prayer which is made to the honour of the holie Ghost, and in stead of saying, as before, *Veni sancte Spiritus*, &c. to haue made them sing: *Veni mater gratia, fons misericordie, miseris remedium, veni lux Ecclesia, tristibus latitudo, natis infundis radium, Simonis nauicula, filij tunicula, ne scindatur prohibe, qua Deus hominibus, et ipsa celestibus, iungit*

Depravation
of an expresse
text of Scrip-
ture, by thole
in popedome.

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giz & purpurne Hereses in crime, schismataq; reprimis, firma
 pacis factoris. That is to say: Come mother of grace, fountaine
 of mercie, remeuer of the wretched, come light of the Church,
 shedd upon these heauie soules, the beames of ioy, the small ship of
 Simon surnamed Peter: suffer not the little cove of thy sonne
 to be torne in peeces, & moored in childhod, which conuoyest God
 with men, and the inferior creatures with the celestia; abo-
 lish Hereses, repress Schismes, and establisth the covenants of
 peace. I am astonished at the blasphemies of Barnardine de
 Busto, and Antonine Archbishop of Florence, who set the
 Virgin Mary above the onely sonne of God: for see what
 Barnardine saith of her in his Mariall: *Aden may say of the*
Virgin Mary, that she is the light of the Gentiles and the glory
of her people Israel. For God as her naturitie said vnto her,
I haue giuen thee as a light to the Gentiles, to the end thou mayst
be our saluation to the ends of the earth, a light to lighten the
Gentiles. All graces (saith he) come downe vpon vs from the
Father and the Sonne by the Virgin Mary, mediatrix between
God and men: no grace cometh from heauen but by her hands.
All graces enter into her, and come forth from her: They are
in Christ as in the head from whence they flow they are in Ma-
ry as in the neck which distributeth them. Moreouer, If any
man feele himselfe grieved at Gods iustice, he may appeale to
the Virgin Mary: which hath been signified in the booke of Es-
ther, chap. 5. where it is said that King Abasuerus being in
anger and wroth against the Iewes, Queens Ester came to ap-
pease him, and found such fauour with the King, that hee said
vnto her, What is thy request? I shall be giuen thee euen to the
halfe of the kingdom. This Emperesse (saith he) figured the
Emperesse of heauen, to whom God hath giuen the halfe of his
kingdom: for God hauing his iustice and his mercy, hath reser-
ued his iustice to exercise it in this world, and hath left mercie
to his Mother. Therefore if any one feele himselfe grieved at
the Court of Gods iustice, let him appeale to the Court of the
mercie of his Mother, &c. Whereunto is also conformable
that which Antonine the Archbishop writeth in his
Summe, par. 3. tit. 12. chap. 8. & par. 4. tit. 15. chap. 14. & 44.
That as it is impossible, that they from whom the Virgin Mary

These whole
 pages shew,
 how the pre-
 tended Ca ho-
 likes, which
 differ much
 from the words
 of Iesus Christ,
 doe indeed be-
 reauie him of
 his most sweet
 flowers of ho-
 nour, to adorne
 the Virgin with
 them.

turneth the eyes of her mercie, ſhould be ſaid; ſo is it neceſſarie, that thoſe upon whom ſhe turneth them, praying for them, ſhould be juſtified and glorified: becauſe Chriſt is not onely an Advocate, but alſo a Iudge, who will examine all things in rigour, and will leave nothing unpuniſhed. So the good God hath provided vs ſuch an Advocateſſe, in whom there is nothing but benignitie and gentleneſſe. Hereupon abuſing impudentlie the exhortation of the Apoſtle in his Epiſtle to the Hebrewes, in the 4. chapter and 16 verſe, he admoniſheth vs to goe boldly vnto the throne of God, which is (ſaith he) the Virgin Mary, in whom he hath placed it: let vs goe (concludeth he) vnto her with aſſurance, as the Apoſtle ſaith to the Hebrewes, to the end we may obtaine mercie, and finde grace in time of need. Whereunto to bring the ignorant, he likewiſe is not aſhamed to tell this fable, that the bleſſed Seraphins and angels would haue withheld the Virgin Mary, as ſhe aſcended vp into heauen; to haue enioyed her company, and to haue placed her in the higheſt degree of their order, as ſhe which ſurpaſſed and excelled them both in glorie, and in the flame of charitie. But what ſaid ſhe to them? I take pleaſure in your order, and congratulate you moſt affectionately for your diuine ſeruencie. But the Scripture muſt be accompliſhed, ſaying, It is not good that man ſhould be alone, let vs make him a helpe like to himſelfe; ſo then it is not good that my Sonne ſhould be alone, but that I muſt aſſiſt him, ſeeing I am his mother, and haue been giuen him for an aide; in redemption through compaſſion, in glorification through interceſſion for mankind, to the intent that if God ſhould threaten to drowne the earth, and to puniſh the ſinnes of man by the flood of his ſcourges, I may appeare before him as the Raine-bow, that hee may call to minde his covenant, and may reconcile himſelfe with them, and not deſtroy the world. You ſpeake not ſo audaciouſly of the other Saints departed: howbeit *Vives* the Spaniard confeſſeth plainly in his diſcourſe on *S. Auſtins* 8. book of the City of God, that he cannot perceiue, that there is any difference betweene the opinion you hold of your Saints, and that which the Pagans held of their gods, conſidering you doe vnto them, the ſame honours as vnto God himſelfe, and to his Sonne

Iesus Christ. And indeed your Master of Sentences, and his disciples, makes no bones, to call the Saints the Mediatours of our saluation, & to teach how they through their works of supererogation haue purchased so great credit in heauen, that they haue not onely merited eternall glorie and happinesse for themselves, but by those workes also may succour those which yet walke in this vale of miserie, and to helpe their necessities. *The prayers of the Saints* (saith Bonauenture in the 4. booke of his Sentences, dist. 45. qu. 2) may obtaine vs many good things (as the Master, to wit of Scholasticall sentences, saith) by their affection, and through their former merits, by which readily and promptly they haue serued God. On the other side: *Our dutie is* (saith Alexander of Ales in his fourth sentence, and 92 question) to pray vnto the Saints for three reasons: Because of our necessitie, the glorie of the Saints, and the reuerence to God. I say, because of the want and defect of our owne merits, to the end that when we haue not sufficient and enough of our owne, the merits of others may helpe and defend vs. I would willingly come foorth of that bottomlesse pit of your execrable blasphemies, but my conscience will not suffer me to dissemble those great praises which you attribute vnto S. Francis, (who was condemned of impietie by Pope Iohn the 22.) and to S. Dominicus, as it were in despite of God and of his Sonne Iesus Christ: neuerthelessse, because I will not be too tedious, I will not here cite all that is found written of them in the bookes allowed by your Church: onely I will draw foorth some drafts and principall points: whereof the first is, that it is written in the book of Conformities, *How the Virgine Marie, and the rest of the Saints in heauen, goe in procession euery one in their order: but as for Saint Francis he is harboured in Christs side, and connecteth forth through his wound as Ensign-bearer, to conduct us with the banner of his Crosse in his hand.* And in the Prose of S. Francis, that hee is *The signatime Saviour, the way, the life, and a singular one crucified, who hauing receiued in a vision the same wounds as Christ had* (according to the Diuels attestation, which heerein is your Doctor) *purgeth you from your sins. Wherefore in good sooth*

Blasphematory
praises attributed
by Papists,
to two wicked
fellows, Saint
Francis and
S. Dominic.

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he may say that which is sung in the Gospell upon his feast day : All things are giuen to me of my father for as much as through his merites hee hath been made the sonne of God, and hath receiued a billet from heauen, wherein was written : This man is the grace of God. So that now through the merites of his works, which are so holy, that if an Angell had done them, they could not haue bin more admirable: He is the modrell of all perfectiō, in whom we may ioyntly see all the vertues of the Saints as well of the old as of the new Testament : for hee hath observed the Gospell to a letter, and hath accomplished all the commandments of God. In such sort that according to the prophesie of Ieremie in the 50 Chap. vers. 20. Men shall seeke for his sinne, but they shall not finde it. And of him the Psalmist hath spoken, Thou hast crowned him with glorie and honor, and hast set him ouer all the workes of thine hands. For according to your beliefe, he is in the glorie of the Father, as it is written, Phil. 2. he is deified, and in the glorie of God. But which is more, he maketh one selfe same spirit with God, he sitteth aboue in heauen as Advocate of all the Church militant : he is most needfully knit vnto God, and beareth rule ouer euery creature. By one Masse he hath appeased God towards all the world. And to alleage your own words, *Christus orauit, Franciscus exorauit* : that is to say, Christ hath prayed, Francis hath obtained. Let vs now come to S. Dominicus, who hath been like vnto the Lord (as *Antonino* the Archbishop writeth) and consequently hath been Dominicus in name and in deed ; being that in possession, which Christ is in authority. Which *Antonino* sheweth by many comparisons betweene Christ and Dominicus : alleaging first, that as Christ said, *I am the light of the world*, euen so the Church singeth of Dominicus, *Thou art the light of the world*. Secondly, like as Iesus Christ praying vnto God his father was alwaies heard when he would : so likewise Dominicus neuer demanded any thing of God, but he obtained it entirely according to his desire. This neuertheless is not to be omitted, that herein he preferreth his Dominicus before Iesus Christ, that hee hath demanded no thing of God, as Iesus Christ did in the garden, according to sensuallitie, that is to say, according to the infirmitie of the flesh, but

all things according to reason, and for this respect his prayer was alwaies heard, as *Dominicus* (a witnesse not worthe of beliefe in his owne cause) recounted it himselfe to one of his familiar friends. To proceed vnto the comparisons of this Adorater of *Dominicus*: As Christ before his departure out of this world bad his Disciples farewell, promised them the great Comforter, the Spirit of truth, and shewed them that it was expedient he should depart: euen so, saith this brauing fellow, *Dominicus* answered his welbeloued friends; *Weepe not my welbeloued, and let not my bodily departure* (these are his very words) *trouble you: where I goe, I shall be more profitable to you, then I haue been here, and after my death you shall haue mee for the best Advocate, you can haue in this life.*

These fine fables haue been verified by your Friers, and authorized by your Popes, who haue canonized these holy Fathers, and ranked them with those which haue merited to bee adored. Is it not then with false shewes, and against your conscience, that thus you doe boast your selues, that praying to the Saints you doe no wrong nor dishonour to Iesus Christ, who ignominiously you cast out of his place, setting him beneath the Virgin Mary, & these two seducers of the people which I haue named? And yet this is not all; for the Euangelists make mention, that the souldiers of *Pontius Pilate*, to expose our Sauour to open reproch and scorne before all the world, nailed him on the Crosse betweene two theeues, as captaine of the malefactors: but you, as though it were a vertue in you to doe worse, place him in heauen amidst many seditious fellowes and murtherers, canonized by your Popes, and too well knowne by your Iacobins and Iesuites. What would *Bona-uenture* say at this, who at last corrected his owne excessiue praises aswell to the Virgin Mary, as to the other Saints departed, confessing in his 3. sentence, dist. 3. quest. 2. *Sith that Iesus Christ is the Sauour and vniuersall Redeemer of all mankind, who hath opened the gates of heauen, hee onely dying for all, therefore one ought not to shew out of this generalitie, (that is to say, from the companie of all those which Christ*

bath

hath saved) the blessed virgin Mary, nor to amplifie the excellencie of the Mother, to diminish the glorie of the Sonne, because that in so doing, wee should prouoke her to wrath, as she, who being but a creature, and he a Creator, had rather that her Sonne should be exalted then her selfe? Would he not say the same which Iohn Wickliffe did, (whom God shortly after raised vp to awaken the world, buried in the dreames of your vaine Traditions) that it was a great folly, yea and a detestable impietie, to make a scurrill (that is to say, a bouffon or a base fellow) his Mediatour?

And as for the authoritie of the Catholike Church, of generall Councels, of holy Fathers, and Doctours, whereby you thinke to dazle our eyes and to amaze vs: First of all I answere, that you are of the same humor, as the high Priests and inhabitants of Ierusalem were, extremely rebellious to the doctrine of the Prophet *Jeremy*, who in time past did say the same as you doe at this day, and maintained also obstinately as you doe, that they could not erre: *The law* (said they) *shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: Come, and let vs smite Ieremie with the tongue, and let vs not giue heed to any of his words, according to the complaint which the Prophet Ieremie maketh thereof in the 18. chap. and 18. verse. But what did the Lord answere them by the mouth of his Prophet? Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, this is the temple of the Lord. Is this house become a denne of theeuers, whereupon my name is called before your eyes? behold, euen I see it, saith the Lord. But goe ye now vnto my place which was in Shilo, where I set my name at the beginning, and behold what I did to it for the wickednesse of my people Israel. Therefore will I doe vnto this house, whereupon my name is called, wherein also yee trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo. And I will cast you out of my sight, as I haue cast out all your brethren, euen the whole seed of Ephraim. The Priests said not, where is the Lord? and they that should minister the law, knew me not: and the Pastours also offended against me, and the Prophets prophesied in Baal, and went after things*

An excellent comparison, betweene the Prelats of these daies, and the Priests of old time.

Ierem. 18. 18.

Ierem. 7. 4.

Verse 11.

Verse 12.

Verse 14.

Verse 15.

Ierem. 2. 3.

Ier. 3. 10.

Ezek. 22. 16. 18.

2 Chron. 15. 2

Generall
Councels, Fa-
thers, and great
Doctors, haue
no authoritie,
if they doe not
conforme the-
selues vnto the
word of God.

Exod. 19. 3. 6.

that did not profit. Moreover, From the least euen vnto the
greatest every one is giuen to conetousnes, and fro the Prophet
euen vnto the Priest every one dealeth falsly. Likewise by the
Prophet Ezekiel, chap. 22. vers. 26. 28. Her Priests haue bro-
ken my law, and haue defiled mine holy things, they haue put no
difference betweene the holy and prophane. And her Prophets
haue seene vanities, and diuined lies vnto them, saying, Thus
saith the Lord God, when the Lord hath not spoken. In like
manner the Prophet Azariah, 2. Chron. 15. vers. 2. 3. The
Lord is with you, while ye be with him: and if ye seeke him, hee
will be found of you: but if ye forsake him, he will forsake you.
Now for a long season Israel hath been without the true God,
and without Priest to teach, and without law. Where wee are
to note, that God promised to the conductors of Israel,
that hee would remaine with them, not simply, but with
this condition, if they would abide with him, and follow
his holy Commandements. And he addeth euermore this
condition to the promises of his Couenant with the chil-
dren of Israel: If yee will heare my voyce indeed, (saith the
Lord by Moses in the 19. chapter of Exod. 5. 6. verses) and
keepe my couenant, then ye shall be my chiefe treasure aboue all
people, though all the earth be mine: Yee shall be vnto me also a
kingdome of Priests, and a holy Nation. Which words God
commandeth Moses and his Prophets continually to re-
peate vnto the children of Israel. So our Lord Iesus Christ
also, making large promises to his Apostles, and in their
names to all Christians, to abide with them, through the
communication of the wholesome gifts of his holy spirit
euen to the end of the world, putteth them oftentimes in
minde of this condition; If yee loue me, if yee keepe my
words, if yee abide in me, if my words abide in you, if yee
shall keepe my commandements, my Father will loue you,
ye shall be my friends, and my Father and I will come vnto
you for to make our abiding with you, in the Gospell ac-
cording to S. Iohn, chap. 14. vers. 14. All these conditionall
promises, signifie vnto vs evidently, that those which are
acknowledged for the members of the visible Church may
fall, either into some fault against the second table, as it
chanced

chanced to *David*, who committed adulterie with *Bathsheba* the wife of *Uriah*, and sent him to the campe with letters of commaund to *Ioab* to expose him to the enemies, that he might be slaine, 2. Sam. 11: or in some error against the first table, as happened vnto *Aaron* the high Priest, who formed a golden Calf for the Israelites to worship: Exod. 32.4. and after that to many Iudges and Kings; as to *Gedeon*, Iudg. chap. 8. vers. 27. and to *Salomon*, 1. King. 11: or into some revolt from the Christian faith, or into some other abuse, as appeareth by the fall of *S. Peter*, who trusting too much to himselfe, denied his Master thrice, and after his repentance and confirmation into his Apostleship, was reprov'd by the Apostle *S. Paul* in the citie of Antioch: because that in constraining the Gentiles to become *Jewish*, (as the Apostle speaketh thereof in the second chapter and 14. verse) he went not with a right foote to the truth of the Gospell. And if those which are in the visible Church cannot fall, why doth the Apostle then reprove the Galatians, first chapter, 6. verse, that in forsaking him which had called them by grace, that is to say, Christ, they had transported themselves to another Gospell? And in the third chapter and third verse, that having begun in the spirit, they would make an end by the flesh? Wherefore having pourtraied before the eyes of the Corinthians sundrie faults and transgressions, which the Israelites had committed against the Lord in the wilderness, hee addeth, that these have been examples for them, to the end to admonish them, to stand vpon their guards, and that he which blinketh he standeth, take heed lest he fall. Surely, if the Apostolicall Church could not have failed, the Apostle *S. Paul* had had no reason to have feared so much, lest the Corinthians, which he called the members of God, and sanctified in Christ Iesus, and Saints by calling, should be corrupted in their thoughts, turning themselves aside, from the simplicitie that is in Christ, as the Serpent beguiled Eve through his subtiltie: 2. Cor. 11.3. Secondly I answered, that you presuppose that which we neuer will grant you, to wit, that the Clergie and generall Councell, which represents the Church, cannot erre, and that whatsoever at any time hath erre.

The example of the Saints ought to be reformed to the law, and not the law to their examples.

Gal. 1.14.

Gal. 1.6.

Gal. 3.3.

1. Cor. 10. vers. 6.

11.12.

1. Cor. 1.2.

2. Cor. 1.1.

It is a foolish reason that Papists hold that general Councils cannot

1. King. 12.

hath been determined and decreed by the Councels, is certaine, and ought to be receiued without contradiction. To begin then with the Councell of the 4. hundred Prophets of King *Abah*, I require of you, if the assemblie of these Doctors of lies, who flattered the said King, and counselled him all with with one consent to make warre against the Syrians, haue not erred? The Historiographer sheweth vs that all of them were possessed with the spirit of error, and that onely *Michaiah* resisted them couragiously: and although he was cōdemned, smitten, and cast into prison, that the King notwithstanding would experiment it, and that euen with the perill of his life, hee was deceived by the lying spirit of his foure hundred Prophets. You Catholikes will also graunt me, that the Councell of the chiefe Priests, the Scribes and the Elders of the people, assembled in the hall of the high Priest called *Caiphas*, erred greatly when they held a Councell, and consulted together how they might take Iesus by subtiltie and kill him, according as the Euangelist *S. Matthew* reciteth it in the 26. chapter of his Gospell, the third and fourth verses. If you suppose that the successors of *S. Peter* and the other Apostles of our Lord Iesus Christ haue receiued the priuiledge that they could not erre, you abuse your selues. For the Apostle *S. Paul* aduertiseth all Christians, in his second Epistle to the Thessalonians, of an Apostasie and generall reuolt, which should come to passe in the Church of the New Testament; and declareth to them, that this myserie of iniquitie began to worke in his time, and should be reuealed by the comming of the sonne of perdition, which exalteth himselfe against God, euen to be set as God in the Temple of God, bearing himselfe as if he were God. Now as this seducement of sinne glided by litle and litle into the Primitiue Church, through the craft and malice of Satan: so hath it by many degrees discovered it selfe more and more, and one day hath added error to another, because in the beginning there was no heede taken to the Councels and assemblies of the ancient Bishops, who haue not alwaies followed the true patterne of the wholesome

* As humane infirmitie is perpetuall, so men at all times haue been and will be in danger of error.

words.

words, which they had received from the Apostles, and from their purer predecessors, but giuing eare to the lying and ambitious spirits of their companions, which pleased them in their inventions, are gone astray from the truth. Even so the Fathers assembled in the Councils of *Neocæsarea* and *Laodicea* haue there cōcluded, that by the doctrine of the Apostle *S. Paul*, it was permitted to the Christians to take in mariage a second wife: but according to reason and the rule of truth, it is a kinde of whoredome: and for this cause they forbad the Priests not to bee present at the feast of any second wedlocke, and enioyned those which were married to their second match, to doe penance for the same. Whereupon you must needs grant me one of these two things, either that the Apostle *S. Paul* hath erred in that he hath not onely permitted a second marriage in the first Epistle to the Corinthians, ch. 7. verses 27. 28. where hee shewes to him that is loosed from a wife, that he sinneth not in marrying himselfe againe, but giueth counsell also to the widowes in his first Epistle to Timoth. chap. 5. vers. 19. saying, *I will therefore that the younger women marrie, and beare children, and gouerne the house, &c.* Or that the Bishops of the aforesaid Councils haue erred, in that they held the couenant of second wedlocke for an vnlawfull thing and fornication, forbidden by God in the seuenth commandment of his law. I presuppose that you will grant me rather that there was no error in the instruction of the Apostle *S. Paul*, which was diuinely inspired into him, but in the Bishops assembled in the Councils aboue said. In confidence whereof, I will come vnto the Councell of *Nice*, which imposed three yeeres penance vpon the Christians, who hauing abandoned their Armes, afterward returned to the warres againe: which rigout is condemned by *S. Iohn Baptist*, who did not commaund souldiers to forsake their Armes, but exhorteth them to content themselues with their payes, and to demanda nothing beside that which was ordained for them. The Fathers assembled in the *Arelatan* Councell, haue prohibited the admitting of a married man into the vocation of the holy Ministerie, by

1. Cor. 7. 27. 28.

1. Tim. 5. 14.

Councils are
subject to the
doctrine of the
Prophets and
Apostles, and
to no doctrine
contrary to
them.

1. Tim. 3. 2.
That which is
happened to one,
or many Coun-
cels, may hap-
pen to vs; if we
doe not hold
our selues to
the rules of ho-
ly Scripture.

Note.

an article cleane contrarie to the adding of the Apostle S. Paul, who saith in the first Epistle to Timchap. 3. that a *Bishop must be the husband of one wife*. The second Councell of *Nice* allowed the adoration and seruice of Images; a fault which you will not correct, to obey the second commandement of the Lord, who saith in Exodus, chapter 20. verses 4. 5. *Thou shalt make thee no graven Images, neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters under the earth: thou shalt not bow downe to them, neither serue them*. In the Lateran Councell which was held vnder Pope *Innocentius* the third, it was decreed that men should beleeue, that the bread and wine was changed into the substance of the bodie and blood of Iesus Christ, by the vertue of these five words, *Hoc est enim corpus meum*. Which is a false opinion and easie to be ouerthrowne by many places of holy scripture, and especially by the 11. chapter of Saint Pauls first Epistle to the Corinth. where after he had recited the institution of the Lords Supper, and treated of the consecration of the bread and wine, by these very words of our Lord Iesus Christ, *This is my body*, &c. he retaineth those same words of bread and wine. For (he saith) *as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death till he come*. Againe, *Who soener shall eat this bread: finally, let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this cup*. By which manner of speech he teacheth vs, that there is no transubstantiation in the holy Supper, but that the bread remaineth bread, and the wine keepeth it owne naturall propertie. They also which were present in the Councell of *Toledo*, haue they not iudged that he which in stead of being espoused to any honest woman, kept a concubine; ought neuerthelesse not to bee cast out of the communion of the Lords Supper? Doth not this sentence ouerthrow the institution of holy Matrimonie, which by the Apostle S. Paul is called an vndefiled bed, and honourable among all men? Heb. 13. 4. Doth it not also fauour whoremongers, which possesse the vessels of their bodie in dishonour, and are condemned by

God

God as well in the seventh Commandement of his law, as by many holie remonstrances of the Prophets and Apostles? Moreover, the 72 Canon of the 6. generall Council, approved by Pope *Adrian*; doth it not say that men ought to breake the promises of Mariage, which the Catholikes haue made with heretikes, and to hold them for nought, as though they neuer had ben made? Is not this too too dangerous a Canon, forged by the spirit of disloyaltie and dissension? For the spirit of truth, which guided the penne of the Apostle *S. Paul*, doth it not signifie to vs in the first Epistle to the Corinthians, the 7. chapter and 15. verse, that God hath called *the married in peace*, and that to entertaine and keep it? *If any brother haue a wife that beleueth not, if she be content to dwell with him, he ought not to forsake her: and if any woman hath an husband that beleueth not, if hee be content to dwell with her, she ought not to forsake him neither.* 1. Cor. 7. 12.

Whereunto the Apostle addeth this reason as most worthy of consideration, namely, *the vbeleueing husband is sanctified by the wife, and the vnbeleueing wife is sanctified by the husband*, and that through this coniunction their children are holy, which else would be vncleane. verse 13.

The Councell of *Wormes* abusing that admonition of the Apostle *S. Paul*, (in the 1. Epistle to the Cor. chap. 11. 28, where he saith: *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup*) thought it a matter of no moment to admit theeres and other scandalous persons vnto the Lords holy table, vpon the trial and testimonie of their owne consciences. These are the Councels very words: *It oftentimes happeneth, that the Monkes in their Cloisters doe commit some crime of theft: behold wee therefore indge, that these brethren being accused of such a fault, ought to cleere themselves thereof, and ordaine to this effect, that the Abbat, or some one among them of their brethren, celebrate the Masse, and that all trying and prouing themselves doe participate the same.* And in another Canon: *If any one hath charged the Bishop or Priest, with some mischionous deed, he ought to celebrate the Masse, and to shew thereby, that he knowes himselfe innocent and guiltlesse of that crime which is laid vnto his* verse 14.

H 2

charge.

All these examples of abominable errors, shew how necessarie it is to trie the spirits.

charge. This canon hath not only been approued, but also put in practise by Pope *Gregory* the seuenth, named before his popedome *Hildebrand*, who being aduertised by letters, that he was accused of sorcerie and simoniacall heresie, answered, that to satisfie euery man, according to that good canon of the Councell of *Wormes*, and to take away that scandalous report of him out of y^e Catholike Church, he would receiue the body of our Lord in token of his innocencie. True it is that afterward (as *Bellarmino* writeth) the Bishops thought good to abolish that pernicious canon, whereby their predecessors had prostituted the communion of the bodie and blood of our Lord Iesus Christ to all sorts of leaud persons, to be vnworthily trampled vnder their feete and prophaned. But *Bellarmino* notwithstanding is driuen to confesse so much, that it was received and allowed for some time in your Church.

To come now vnto the errors of some other Councils. The Papisticall Doctors agree not among themselves, and neuertheless they hold vnitie and consent for the marke of their Church.

A grave and a religious iudgment of *Charles* the great touching y^e Council of *Nice*.

The Councils of *Carthage* and of *Florence* haue inrolled for canonicall bookes, and as diuinely inspired, to serue all men in the points of religion, for a rule and as a law for their discourses, the bookes of *Tobit*, *Iudith*, *Wisdomes*, *Ecclesiasticus* and the *Maccabees*: which neuertheless, according to *Cardinall Caietans* owne confession, are accounted by *S. Ierome*, among the Apocrypha, and not receiueable for to ground vpon them any article of faith: and to the end the Reader may not bee troubled in that the abouesaid Councils, and the Popes *Innocentius* and *Gelasius* haue reckoned these bookes among the Canonicall, the said *Cardinall* giueth him this counsell in his obseruations vpon the tenth chapter of *Ester*, to reduce them to the rule and correction of *S. Ierome*. *Charles* the Great speaking of the two Councils of *Constantinople* and of *Nice*, in a book made at the Council of *Franckford*, touching the adoration of images, blameth the Councell of *Nice* of impietie and idolatrie forbidden by God in his holy word; when he complaineth, that not only the Kings of the Easterne provinces, but also the Priests and Prelates (reuellling that which is said by the Apostle, that if any one preach otherwise, then that

which

which hath been preached, though he were an Angel from heaven, let him be accursed) haue sought to bring into the Church through Councils, sond and infamous, things one knowes not what, which neither the Sauour, nor any of his Apostles haue euer brought in, that is, as hee himselfe expoundeth them, Nouelties of words, and the foolish inuention of the Worshipping of Images; and afterward hee rebuketh the temeritie and boldnes of Irene, mother vnto Constantine the Emperour, in that she had borne the chiefe sway in that Council of Nice, saying, *The Emperesse did there all in all; a woman, vnto whom it was forbidden to teach in the Church, hath taught and ordained; she there intruded her selfe with the Bishops and all Ecclesiasticall Orders, teaching things vnprofitable.* Thirdly, he accuseth that Council in that they admitted thereunto *Tharasmus* Patriarch of Constantinople, and gaue too much credit vnto him, who (as he speaketh) was at a time come from the vulgar conuersation, into the dignitie of Priesthood, from the life of a Souldier, to a religious life, from the noise of the market, to the preaching and distributing of holy mysteries, and that in summe, *hee was of an ill indgement, and spake not well concerning the holie Ghost.* Whereunto hee addeth beside, that for the rest of all this Council they were ignorant, barbarous, insufficient, sond and vnapt both in their sense and in their words, and neuertheless proud beyond all pride: which durst command that which neuer the Apostles, nor their successors ordained, and in one part of the Church, to condemne and accurse all the Churches in the world; which he proueth in that they made it to bee called a vniuersall Council held for the worshipping of Images; without the consent of many other faithfull and Catholike Churches of God, and were so audacious enen rashly to accurse so many and so great Churches, which are the body of Iesus Christ, and to attempt to establish the worship and seruice of insensible things against the institution of diuine scripture. Now like as Charles the Great, who was present in the aforesaid Council of Frankford, assaulted the Council of Nice; so likewise S. Austin, with many other of the ancient Fathers, haue reprooued oftentimes the writings of their

Councils re-
futed by oth-
er Councils.

companions in the work of the Lord, and the ordinance of their Councils, in calling them back to be tried by the holy Scripture, and admonishing them, that through many of their false conclusions they were gone astray from the same: which *S. Austin* testifieth (in his second booke and third chapter of Baptisme) against the Donatists. *The Epistles* (saith he) *of the particular Bishops, are corrected by the Prorinciall Councils, and the Prorinciall Councils by the vniuersall, and the first vniuersall Councils by the latter: when by experience that which was locked is opened, and that which was hid is brought into light.* This is the cause wherefore one Council hath oftentimes retracted and repealed, that which a former had decreed. As for example, the generall Council of *Nice* permitted the Priests to marrie, which afterward the Councils of *Neocesarea*, of *Magence*, and the second of *Carthage* forbade them to do. The Council of *Carthage*, in which *S. Cyprian* was present, decreed that such as were baptized by Heretikes should be rebaptized; which was shortly after broken and disannulled by another Council of *Carthage*. The second generall Council of *Ephesus* approoued the error of *Eutyches*, who acknowledged but one only nature in Christ, to wit, the diuine; but the general Council of *Chalcedon* refused and condemned that heresie. You are not ignorant also how the *Brachmaran* Council condemned and accursed those which abstaine themselves from eating of flesh, and how the third Council of *Toledo* hauing confirmed that decree; the cleane contrarie was ordained by the Council of *Rome*, forbidding the vse of flesh vpon certaine daies in the yeere. The Council of *Constantinople* decreed that they should throw and breake downe all the Images which were put vp in Churches; but this ordinance and decree was ouerthrowne againe by the second Council of *Nice*, assembled by *Irene* mother vnto *Constantine* the Emperour; in which was commanded to reestablish and set vp those Images againe. These examples may suffice to shew that Councils may erre, and that oftentimes there hath been great dissension betweene Councils, and contrarietie

contrarietie in the articles of the ancient Synods, and that many things haue been proposed, receiued, and maintained in them, without and beside the holy scripture: which, as *S. Terrullian* saith in his Treatise against *Praxeas*, is not in danger of saying things contrarie, but alwaies is consonant and agreeeth in it selfe, as appeareth by the mutuall correspondencie of the texts aswell of the old as of the new Testament; which is alone without error, and exempt from lying, as *Cardinall Baronius* also himselfe teacheth you in his *Annals*, tom: 2. This warre, and manifest contradiction of the ancient Councils, doth it not aduertise vs as it were of it selfe that we ought not to equall the canons of Councils with the rules of holy Scripture? and yet neuerthelesse your ancestors haue done it, who haue equalled the decretall epistles of their Popes with the epistles of the Apostle *S. Paul*, and the decrees of the foure Councils, of *Nice*, *Constantinople*, *Ephesus* and *Chalcedon*, with the bookes of the foure Euangelists. Now in this great diuersitie of Councils, to which, I pray you, shall we haue our recourse to assure our consciences, but to the word of God which is the touchstone and ballance whereby wee must proue and weigh all the traditions of men? As *S. Austin* did in his dispute against *Maxime* Bishop of the *Arrians*, lib. 3. cap. 3. I ought not to alleage (saith he) the Council of *Nice*, thereby to preindice thee, nor thou against me that of *Rimini*: I am not bound nor tied vnto the authoritie of that Council, nor thou vnto the other. It is by the authoritie of the Scriptures, which are not partiall to either of vs, but are common witnessess aswell to the one as to the other; and that by them we ought to dispute in alleaging cause against cause, and reason against reason. According to which rule *S. Bernard* in his 91. Epistle signified to the Bishops, which in his time were assembled to handle ecclesiasticall affaires, that he was very desirous to be present in their Council, and in their assemblies, where the traditions of men were not obstinately maintained, nor superstitiously obserued: but where the good and persit will of God was sought after in all humilitie and diligence, there am I (saith he) vanishta with all my affection, there will I attend with.

Truth is one,
and that which
is one cannot
be contradicted.

We are bound
to hearken to
the Church
in the things
wherin she
giueth care vnto
her Masters

with my deuotion. There through lone do I take all my delight, and thereunto will I hold my selfe by consent. Now although this zeale of S. Austin and S. Bernard hath been followed and obserued badly by their successors, who since their time gaue too much credit to their owne Councils and humane fantasies; yet Gerson neuertheless sought to remedie this abuse through his wholesome aduertisements. For in his booke of the spirituall life of the soule, he sheweth that the sayings of the Apostles and their disciples were of another kinde of authoritie, namely in things which purely concerne our faith, then the instructions of their successors; and consequently that the authoritie of the Primitiue Church is farre greater then that which is at this day, and that there is neither Pope nor Councell that can abate any thing of that which was giuen vs by the Euangelists and S. Paul; or which hath the like authoritie, to make that any thing should bee of faith, as some men dreame. And in another place vpon this question, if in points of faith one might be called before the Pope: No particular man (saith he) nor the Pope himselfe, neither the Bishops can make a proposition which is hereticall to be catholickall, or which is catholickall to be hereticall. And againe, in the triall of doctrines, Consider. 5. Tom. 1. That in case of doctrine more credit is to be giuen to one simple lay man, excellently skilfull in the Scripture, then to the Popes declaration; insomuch as it is certaine that one ought to beleene the Gospell rather then the Pope. Also that such a learned man ought to oppose himselfe against a whole Councell, if he be there present, and seeth the greater partie to be inclined either through malice or ignorance to that which is contrarie to the Gospell, according to the example of S. Hilary. Whereunto doth agree that which the Abbat Panorma wrote in his chapter, intituled, *Significat extra de Elect.* to wit, that in things which concerne faith, the saying of a private person, ought to be preferred before the saying of the Pope, if so be it is fortified with better reasons out of the old and new Testament.

Franciscus Picus de Mirandula saith, If in a whole Councell, the greater partie would ordaine some things, which are contrarie

All the doctrine of men hath no authority, but in that which is borrowed from the Scripture.

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contrarie to the holy Scriptures, and against things thus are
 not lawfull to bee violated: the other which are of the lesser
 number, opposing themselves against the greater, wee must ra-
 ther cleane unto the lesser number, as it happened in the Coun-
 cels of Rimini, and the second of Ephesus. Yea even a simple
 countryman, a childe, or an old woman, are more worthe to bee
 beleueed, then the Pope and a thousand Bishops, if they should
 speake against the Gospell. Now that which wee haue spoken
 of the authoritie of Councils, ought to be appropriated to
 the censure of our fathers & pastors of the ancient Church,
 to wit, that wee ought not to receiue their writings, with
 such a reuerence and obedience of faith as wee receiue the
 doctrine of the Prophets and Apostles, but to iudge and
 examine them by the Scriptures, according to that good
 counsell and example of some faithfull Doctors of the
 Primitiue Church: *We ought not* (saith S. Ierome inter. cap. 9
 on the 98. Psalm) *to follow the errors of our Fathers; but the*
Scriptures authoritie, and the commandements of God, which
instruct vs. Every other thing which shall be spoken after the
 Apostles time ought to bee cut off; let it haue no authoritie
 then, though the author thereof be holy or eloquent. *Reade me*
those things (saith S. Austin in his booke of the Church,
 chap. 6.) *in the Law, in the Prophets, in the Psalmes, or in the*
Epistles, reade them there, and we will beleene them. All others
 (saith he) how holy, or learned soener they be, I may reade them,
 not to beleene what they say is true, because they say it; but in
 so much as they proue it by those canonicall authors, or by pro-
 bable reason. And in his epistle to Fortunatus; *We ought not*
 (saith he) *to esteeme of all disputes, though they proceed from*
praise worthe, and catholike men, as the canonicall Scripture;
but that in such a sort, as is lawfull (with the honour due vnto
such men) to gainsay them, or to reuolt some things in their
writings; if peradventure we finde they iudged otherwise then
stands with the truth found out through the helpe of God, ei-
ther by others or by our selues. For I am such a one in the wri-
 tings of other men, as I would they should be in mine. *Do not*
stand (saith he in his preface of the third booke of the Tri-
 nitie) *upon my words and writings as vpon the canonicall Scrip-*
ture.

Our faith is
 not of elo-
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We must trie
 the spirit,

ture. Whatsoeuer in them thou shalt finde, beleene it without doubting; but in my writings that which thou holdest not for very certaine, or if thou understādest it not, hold it not as firme. The like saith he of S. Cyprian's bookes in his second booke against Crescon, chap. 32. I hold not S. Cyprian's bookes for canonicall: that which agreeth with the authoritie of holy Scripture I receiue it with his praise; but that which agreeth not with them, I reiect by his good leaue: and we doe him no wrong, to make a distinction betweene his writings and the canonicall. For this wholesome canon of the Church was not without cause established, wherunto were brought certain bookes of the Prophets and Apostles, which wee dare not at all iudge, and according vnto which we freely iudge of all other bookes either of beleeuers; or Infidels. The like saith he also of S. Ieroms. bookes, of S. Ambroses, and of the rest of the Fathers, which haue written since the Apostles time, in his epistle 112, and 11. booke against Faustus Manichean. cap. 5. I would not bring in the opinions of those great personages, lest thou shouldst thinke, that it becometh me to follow the iudgement of any man, as the authoritie of the Scripture. In all their bookes, the reader or hearer hath a free iudgement to approue or reiect them, without the necessitie of beleeuing them, but with freedome to iudge thereof. From thence it cometh that hee exhorteth Vincent his friend in his 48. epistle, that hee should take heed of gathering against so many holy, cleere and vndoubted testimonies, some cauils out of the writings of the Bishops, whether (saith he) of our owne, or of Hilaries, Cyprian; or Atrippines: for such writings ought to be distinguished from the authoritie of the canon, for men reade them not so, as it were to draw any testimonie from them, contrary to which it should not be lawfull to doo, if peraduenture their opinion were otherwise then the truth requires. Wherewith the sentences of our Fathers agree? We haue no commandement fro Christ (saith Iustine the Martyr in Triph. pag. 207) to beleene in humane doctrines; but in those which his Apostles haue preached and himselfe hath taught. Therefore every man must haue his recourse to the Scripture; that he may finde assurance in all things. We haue (saith Irenaeus in his third booke,

Godly and excellent texts out of the Fathers.

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booke, chap. 1.) knowe the disposition of our saluation by no others, but by those by whom the Gospell is come vnto vs, which in their time they also preached, and afterward through the will of God haue giuen it to vs in the Scriptures, to the intent it might be the pillar and foundation of our faith. Againe, Iustine the Martyr faith in his exposition of true faith, that among the children of the Church, diuine things ought not to be comprehended within humane reasons and discourses; but that diuine words ought to be expounded, according to the will, instruction, and doctrine of the holy Ghost. S. Tertullian in like manner in his dispute, touching the flesh of Iesus Christ, faith, I receiue not this which thou bringest of thine owne beside the Scripture; if thou art Apostolicall, then follow the Apostles doctrine. Likewise S. Ierome in his Annot. vpon the fifth chapter of Saint Pauls Epistle to the Galathians, faith plainly: *Nulli sine verbo dei esse credendum*, that is, *We must not giue beleefe to any one, without the word of God.* Also S. Cyril, which was Bishop of Ierusalem, Cath. 4. faith, *That it is not necessarie to teach any thing rashly touching the secrets of faith without the holy Scripture.* If then I should teach thee the(e) things simply, and without any prooffe, beleue me not vntlesse thou receiuest some demonstration thereof by the Scripture: for the saluation of our faith proceedeth not from a well composed discourse, but from the demonstration of diuine Scripture.

By these sentences our Fathers reduced themselves to the holy Scripture, commanding vs seriously to examine their sayings and writings by them, and if wee found them not agreeable and correspondent to that vniuersall rule of all sorts of Ecclesiasticall doctrines, to hold them in suspicion, and without any difficultie to reiect them: wherein wee cannot bee too rigorous, seeing that S. Paul, with his companions and the Angels make themselves subiect to that ballance, saying in his epistle to the Galathians, the first chapter and 8. verse, *Though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.* Whereupon the Abbat Vincent *Lirinensis* made an excellent obseruation in his

We ought not to be ashamed to subiect our selues vnto that which the Apostles and the Angels are subiect vnto.

Treatise of the holy Scriptures Canon, chap. 22. That the Apostle *S. Paul* would spare no man, no not himselfe, nor *Peter*, nor *Andrew*, nor *Iohn*, nor all the rest of the Apostles, but hath denounced, that all those which would publish beyond that which the Apostles haue published, (these are the Abbats very words) should be accursed, thereby to maintaine the first faith stedfastly and strictly. Wherein, according to the very iudgement of your owne Doctor *Camus*, we do no wrong to our Fathers. For hee confesseth freely in the Centur. 3. that al the Saints, except those which haue written the canonick bookes, haue spoken by a humane spirit, and at sometimes haue erred both in word and in writing, euen in the points of faith, what learning or innocencie soeuer wee might conceiue in them. Behold therefore some of your Doctors make no bones to reprove our Fathers, whensoever they are of an opinion, that they are gone neuer so little astray from the naturall sense of the holy Scripture. Without going any further; *Robert Bellarmine* reiecteth the opinion of *S. Austin*, expounding that which *S. Luke* writeth of the fruite of the vine, and saith therein he hath not well obserued the Euangelists text. Also he accuseth *Durand* and *Repert* of error, as appeareth by the 13. and 15. chapters of his third booke *de Eucharistia*. Whereunto I will adde some of the ancient Fathers directly contrary to yours, whereby they wholly reiect the inuocation of Saints as superstitious, and hauing no ground in the holy Scripture. To begin then with *Ignatius*, the disciple of *S. Iohn*, he giueth this exhortation to virgins in his sixth epistle to the Philadelphians: *Virgins set before your eyes in your prayers one only Iesus Christ, and his Father, being illuminated through his holy spirit.* And in his third epistle to the Magnesians: *Assemble together to pray in one place; let your prayer be common, one spirit, one hope in charitie and faith without spot in Christ: runne together as it were one man, to the temple of Christ, the high priest of God.* Also *Eusebius* reciteth in his historie, lib. 4. cap. 14. that the other disciple of *S. Iohn*, named *Polycarpus*, being bound to a stake there to be burned for the name of Iesus Christ,

The Papists
are condemned
by those
which they
cite against vs
as aduersaries.

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he calleth not to minde his master in Christ *S. Iohn*, nor any of the Martyrs or holy men, which had been before him, to pray them to make intercession for him, but hee prayed vnto God alone, through Christ the only Mediatour and high Priest betweene the iustice of God and the sinnes of his people, saying, *Father of Iesus Christ thy Sonne, by whom we haue had knowledge of thee, God of Angels and Powers, God of enery creature and of all the righteous, and of all sorts of races, which liue before thy face: I giue thanks that thou hast vouchsafed to grant vnto me this happie day, and this blessed houre wherein I shall be in the number of the Martyrs, and made partaker of the cup and passion of thy Christ vnto the resurrection of eternall life, both in soule and body through the immortall vertue of thy holy spirit; among which Martyrs I pray thee that I may be receiued before thy face, as a fat and pleasant offering. And for all these things, I praise thee, I blesse thee, and glorifie thee through Iesus Christ thy most deare Sonne, and high priest, through whom vnto thee, with him, and with thy holy spirit, be glory now and for euermore.* Also this same Historian sheweth vs in his 4. booke and 14. chapter; that the Iewes and Gentiles came to pray the Gouvernour *Nicetes*, not to deliuer the bodie of *Polycarpus* to the Christians, lest in forsaking their Christ crucified, they should religiously begin to honour him: Whereunto the author answereth, that these sillie superstitious men had therein through their ignorance deceiued themselues, and considered not that true Christians can neuer forsake Iesus Christ, who suffered for the saluation of the world, neither will they honour religiously any other as God; because they know the true God, and him which alone (as hee addeth) ought to bee serued religiously. Likewise *Clement* (according to your opinion) successor vnto the Apostle *S. Peter*, teacheth vs in his recognitions and Apostolicall institutions, that it is not lawfull for the Christians to pray vnto the departed, as the Heathen did, but that all our meditations and prayers ought to bee addressed onely vnto God, and that no man is permitted to come vnto him but through his Sonne and our Aduocate Iesus Christ.

A testimonie
giuen by *Polycarpus*, who
would not ad-
dresse himselfe
to any but
God.

Polycarpus
with his
disciples

Polycarpus

Polycarpus

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A testimonie
of Irenaus.

Also Irenaus testifieth in his second booke, and 57. chapter, that in his daies the Church was exercised in workes of pietie and charitie, and not by the inuocation of Angels and Saints departed, nor in inchantments, or any other wicked curiositie, but addressing purely and manifestly their prayers to the Lord, who made all things, and in the name of Iesus Christ, according to the necessitie of euery one. Clement Alexandrine treating vpon this subiect, was fore grieved at the Christians, which worshipped the spirits of the deceased, saying in his 7. booke, *that it is a great brutishnes to craue any thing of those which were not Gods.* And hereupon hauing respect vnto the true rule of inuocation, the which hee followeth with the rest of all the Christians, after the imitation of the Angels, hee addeth, *That whereas there is but one only good, that is God, both wee and the Angels pray vnto him either to giue vs or to let vs haue such blessings, as he knoweth to be healthfull for vs.* And in his first booke of Pedagogie, chap. 7. Iesus Christ (saith he) is our schoolemaster, who as children hath led vs vnto euermlasting life, and hath taken care of vs. And if we suffer our selues to be instructed, by this schoolemaster and conductor, we shall obtaine all things of God, which we can iustly demand of him.

Tertullians testimonie.

The Church also with S. Tertullian hath followed this rule, who speaking of his fashion, and of all the Christian Church in his Apologie, chap. 3. *We pray (saith he) for the welfare of Emperours, vnto the eternall God, the true God, the liuing God, and lift vp our hands so beauen for them, beseeching God that it would please him to giue vnto them a long life, and empire without feare, a safe Court, a strong armie, a faithfull Magistrate, a loyall people, and a peaceable world. These things can I demand of none in my prayers, but of him from whom I know I can obtaine them, because hee only hath made them, and I am his seruant which looks vp to him alone, and vnto whom he will grant them.* The like also saith Origen against Celsus, lib. 8. *We present (saith he) the first fruits only vnto him, so whom wee addresse our prayers, to wit, vnto God, hauing an high Priest which is entred the beaueus enen Iesus Christ the Sonne of God, and we shall hold constantly the pro-*

Testimonie
from Origen,

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feſſion of this faith, ſo long as through the bleſſedneſſe of God, and of his Sonne who hath maniſteſted himſelfe amongſt vs, we doe remaine alive. And althoꝛgh we know that not the diuels, but the Angels overſee the abundance of fruites, and the multiplication of cattell, yet neuertheleſſe wee muſt not give vnto them that honour which is due only vnto God: for God will not haue it ſo, nor they vnto whom ſuch charges are committed; but they loue vs, becauſe wee offer no ſacrifices vnto them, nor haue they any need of his odours; and we are but to pray vnto one only God and to appeaſe him, who is the Lord of all things, and to ſeeke only his fauour through pietie and other vertues.

In that prayer which S. Cyprian hath compoſed, and repeated ſo many times in memorie of the benefit of the death and paſſion of our Lord Ieſus, he betaketh himſelfe to none but to God the Father, the Sonne, and the holic Ghoſt, without making any mention therein either of Angels or of Saints. I ſhould be too long and troubleſome to recite it at length, only wee will content our ſelues to propound briefly the concluſion thereof to the Reader, to the intent he may cenſure thereof: *Through thy name Lord Ieſus (ſaith this good Father in the end of his prayer) deliuer me from the power of the aduerſarie, thou that art a mightie deliuerer, and the aduocate of our prayers for the requēts of our ſoules, ſollicite night and day for my ſins, preſent my prayer to thy Father; and thou Lord O holy Father deigne to behold and looke vpon my prayers, as vpon the offerings of Abel. Vouchſafe to deliuer me from fire and eternall paine, and from all torments that thou haſt prepared for the wicked, through our bleſſed Sauour Ieſus Chriſt, through whom be all praiſe, glorie and honour to thee for euer and euer.* In that moſt excellent prayer which S. Hilarie made vnto God, to beſeech him to giue him his grace to expound well the great myſterie of the holy Trinitie, he addreſſeth himſelfe to none but vnto God, building vpon his promiſe, that to him which asketh hee ſhall receiue, to him which ſecketh hee ſhall finde, and to him which knocketh it ſhall be opened. Alſo *Enſebius* in his bookes of preparation, ſheweth that in his daies the Chriſtians worſhipped only God in ſpirit and truth. For

An example
of S. Cyprians.

An example of
S. Hilarie.

what:

Forcible rea-
sons of Euse-
bius to proue
that wee are
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none but God.

what writeth hee thereof in his 4. booke of Preparation? *Wee are taught* (saith he) *to serue religiously the only God of all creatures, and for this cause wee attribute to him alone, the worship that appertaines vnto him, seruing him only by way of religion.* Afterward, treating in another place of the intercession of our Lord and Sauour Iesus Christ, and the reasons wherefore the Christians call vpon God, in the name of his only Sonne, first he rehearseth that it is because hee being become man, and taken our flesh vpon him, hath suffered for our sakes all manner of wrongs and reproches. Secondly, because hee prayeth vnto his Father for vs, and through his request which hee makes vnto his Father for vs, repulseth behinde vs all our enemies both visible and inuisible. Thirdly, because neither *S. Paul*, *S. Peter*, nor any of the other Saints haue been crucified for vs, but our only Redeemer Iesus Christ: from whence he concludeth, that the intercession which he maketh vnto his Father is proper to him, and incommunicable to the Saints, seeing he is the only high Priest, who once hath offered himselfe in a sacrifice to God his Father, both for vs, for himselfe, and for man which he had taken out of the earth, who is ascended vp into heauen, there to celebrate for vs the spirituall sacrifices, to wit, our supplications which hee presenteth vnto God his Father, praying him with vs, that for his sake hee will be mercifull and fauourable vnto vs. According to which he giueth vs this testimonie of *S. Denys* Bishop of Alexandria in his Ecclesiastical storie, *lib. 7. cap. 10.* who being called before *Emilian* Gouvernour of Egypt to render an account of his faith, and to answer vnto his demands, and among the rest vnto this, vnto what God he and the other Christians address their prayers? He answereth him freely, that himselfe, nor the rest of the Christians did neither worship, or serue religiously any other, but that God which only is hee who hath created of nothing, the heauens, the sea, the earth and all things which are in them. Moreover, he repeateth in this very historie, *lib. 10. cap. 4.* that *Paulin* Bishop of Tyre, taught publikely both by mouth and writing, that Christ is our only Aduocate, the

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only author of life, the alone giuer of light, our great Physician, our King, our only Lord, and the Christ or anointed of God his Father, who alone is capable to make intercession in heauen for vs, as hee who hath borne our corruptions and sorrowes vpon him, who only hath established poore sinners againe, which were not only halfe dead, but already rotten in their graues, and who heretofore and yet vnto this present hath of his owne gracious affection preserved vs, contrary to our owne hope and expectation. Finally, that none of those which are in heauen had that power to reestablish mankind, and to deliuer him from the perdition whereinto hee was fallen, but this only Sauour Iesus Christ. Therefore to this intent it is written of Constantine the Emperour in the fourth booke of his Ecclesiasticall Historie, chap. 21, that he was so zealous at his prayers, and calling vpon the name of God, that euery day for certaine houres hee locked himselfe into some secret place of his palace, falling downe vpon his knees and speaking vnto God, crauing of him that which he had need of. Furthermore, that hee commanded his officers and souldiers daily to pray for him and the prosperitie of his kingdome, and to call only vpon God, according to the rules and instructions of holy Scripture, and in praying to say, *Lord we acknowledge no God but thee, thou art our King, wee call vpon thee for our succour, through thee wee haue obtained victories, from thee we expect felicitie both present and to come.*

A testimonie
given by Constantine, not to
addresse our
prayers but to
God only.

Moreover, because the Christians should not only inuocate God the Father, but also his sonne Iesus Christ, S. Athanasius disputing against the Arrians, to proue the Godhead of our Lord Iesus Christ, groundeth principally his argument vpon this holy and commendable custome of the ancient Church: *Never any (saith he, ser. 4) hath prayed to receiue any thing of God and of the Angels, or of some other creature: and neuer any man hath conceived such a forme of words, as, God and the Angels grant it thee, but contrariwise from the Father and the Sonne, because of the union, and vniuersall reason of giuing. And as touching that that Iacob blessed Ephraim and Manasse, saying, The God which bath*

A necessarie
doctrine to re-
fute the seruice
of Angels,

fed

for me all my life long vnto this day. The Angel which hath
 deliuered me from all euill, bleſſe thee childken, &c. He hath not
 ioyned with God the Creatour, any of the created Angels, and
 which of their own nature were Angels; he hath not forſaken
 God his nourisher to craue his bleſſing of an Angel vpon his
 little ſonnes: but in ſomuch that he expreſly ſpake of that An-
 gel which had deliuered him from all euill, he hath ſhewne ſuf-
 ficiently, that his meaning was not to ſpeake of any one of the
 Angels created, but of the Sonne of the Father, whom he ioyn-
 ed as a companion with his Father in his prayers, by whom
 God deliuereth ſuch, as it pleaſeth him; for hee had acknowl-
 edged him for the Angel of the great Counſell, and hath not by
 his words ſignified any other than he alone which bleſſeth and
 deliuereth from euill. For he meant not, that the bleſſing which
 he craued of God, ſhould be giuen to him and his little ſonnes
 by an Angel, but by him only which elſewhere he prayeth vnto,
 ſaying, I will neuer forſake thee except thou bleſſe me. And he
 was God; as Iacob's words make mention when he ſaith, I haue
 ſeen God face to face: and vnto him (ſay I) Iacob prayed for to
 bleſſe his children. For Iacob called vpon no other then God;
 ſaying, Lord deliuer me from the hands of my brother Eſau,
 &c. Nor Daniell alſo called on no other for his deliuerance,
 ſaying, Lord I haue cried vnto thee in my tribulation, and thou
 haſt heard me; Lord deliuer my ſoule from lying lips, &c. Like-
 wiſe the Apoſtle S. Paul: God in whom we haue hoped, hath de-
 liuered me from euill, and will deliuer me, &c. And thereby
 ſheweth howe cometh this in appertaining to none but vnto God,
 to bleſſe and deliuer: for no other could deliuer Iacob but God,
 and Iacob called only vpon him as his deliuerer. It appeareth
 then that this Patriarch did not conſule with God any one in
 his prayers; but the word of God; (of whom S. Iohn writeth, to
 wit, that in the beginning it was God & with God,) which Re-
 deemer he calleth an Angel, becauſe it is he alone which reuea-
 leth and ſheweth God vnto vs: and which thing the Apoſtle
 S. Paul doth alſo oftentimes, when he ſaith, Grace be with you,
 and peace from God our Father, and from the Lord Ieſus
 Chriſt. And in his ſecond ſermon it is written: Be my pro-
 tector, O God, and a ſtrength for my refuge, to the end thou maiſt
 defend

Gen. 32. 16.

in ſomuch that
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defend me. Item, The Lord is made the refuge of the poore, and all the rest which is found semblable in the holy Scripture. But if our aduersaries maintaine, that these words haue been spoken of the Sonne, as it is most likeliest, let them then know, that the Saints doe not intreat of a creature, that he should be their aid, and hereafter let them reserve these words (he hath been made, he hath made, he hath created) to Christs comming in the flesh, when he hath taken vp to the crosse our sins vpon him and said, Come vnto me all ye which are laden, and I will ease you.

In like manner *Arnobius* in his dispute against the Pagans, who through the intercession made vnto their little gods and mediators, addressed themselues to the principals, signifieth vnto them in his third booke, that to serue the Godhead it sufficeth vs to worship the chiefeft God, who is the soueraigne Father, the supreme Lord, Creator and conductor of all things, and that in him only we serue whatsoeuer is to be serued religiously, and worship whatsoeuer is to be worshipped. And in the end hee concludeth, speaking to the Gentiles of the intercession of our only aduocate Iesus Christ, *Ye must learne* (saith he, of vs) *that soules cannot receiue the force of life and saluation from any, but from him, which this great king hath established in this charge; because the almightie Emperour was willing, that hee should be the way vnto saluation, and, as I may say, the gate of life; through him there is an entrance into light, for by no other way can we attaine, or enter in by force, all others be shut vp, inaccessible, and fortified with an invincible fortresse.*

A graue exhortation of *Arnobius*.

All these prayers and exhortations of the first successors of the Apostles are as so many faithfull witnesses, which all with one consent doe testifie, that these ancient Fathers haue maintained carefully the adoration of one only God, to wit, of the Father, the Sonne, and of the holy Ghost, more then for three hundred yeeres after the natiuitie of our Lord Iesus Christ. And although that shortly after some Monkes and disciples of the Gentiles, newly come forth of Egypt and Syria, with the old leaue of their idolatries, sought to bring vp the inuocation of Angels and Saints departed, into the Christian Church; yet was it not

The inuocation of one only God hath remained entire, after the natiuitie of Christ, notwithstanding the assaults of Satan.

Coloss. 2. 18.

A sentence of
S. Theodoret.

receiued of all, but only of some particular persons, which were reprov'd and condemned therefore, aswell by the judgement and sentences of the Churches of Asia assembled in the Councell of *Laodicea*, as by many other excellent discourses of the principall Bishops of the Greeke and Latin Churches. The sentence of the generall Councell of all the Churches of Asia is described vnto vs by *S. Theodoret* in his Commentaries vpon the Epistle to the Colossians, and the exposition of those words of the Apostle contained in the second chapter, and 18 verse, to wit, *Let no man at his pleasure beare rule over you by humblenes of munde, and worshipping of Angels, &c.* Those (saith *Theodoret*) which forbade the law, seduced them to worship Angels, alleaging that the law had been given by them. Now this sinne remained for a long time in *Phrygia* and *Pisidia*, till that the Councell assembled in *Laodicea*, the capitall citie of *Phrygia*, forbade them by an expresse law not to pray vnto the Angels: so that yet vnto this day it is to be seene among their neighbours the Oratories of *S. Michael*. Now because they counsell'd the Christians vnder the cloake of humilitie to worship the Angels, *S. Paul* commandeth them the contrarie, that they should beautifie all their sayings and deeds with the remembrance of our Lord Iesum Christ. *Gius* thanks (saith he) vnto God the Father through him, and not by the Angels. And the Synod of *Laodicea* following this law, as willing to cure this ancient maladie, ordained and provided by another law, that they should not pray vnto the Angels, so the end they should not forsake our Lord Iesum Christ.

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Not to erre in
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gion, we must
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word of God.

Now it resteth in vs to see whether our Fathers haue not taken great paines to haue plucked vp the rootes of this darnell and dangerous weede, which the diuell (sworne enemye against the glorie of God) had sowne by night among the good graine of the pure inuocatio of the Lords name. True it is that in the beginning some haue sowne this wicked seede vnder the shadow of deuotion: others haue receiued it to a good end and intention; and some others not seeing to it before hand, giuing it too long a time of growth, it sprouted vp higher and higher, and finally would

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would haue ouertopt the truth and haue stifled it; they suffered it to grow for a time with the good graine: but when they perceiued that this banefull weed began to ouergrow and choake that which by the Apostles had been planied in the Church, and watered by their successors, they then were constrained wholly to roote it out, beginning this holy labour first in the East, and went forward with it towards the West. For S. Epiphanius and diuers others of the seruants of God in the Easterne Churches, hauing vnderstood that some superstitious women presented certaine cakes to the Virgin Mary, tooke occasion from thence to reprove this abuse, and to admonish them thereof in general, that they should not honour the Saints beyond measure, but to honor their Lord, and so consequently such as had been seduced ought to renounce their errors, and to consider that Mary is not God, nor hath any celestiall bodie: but that she is of the conception of man and woman, who (as Epiphanius saith in his Treatise of Heresie) *steepeth in honor, is dead in charitie, and hath receiued her crowne in virginitie: let none then (concludeth he) offer vp in her name, for if he doe, he loseth his soule.* Moreouer, he condemneth these women of heresie by these words: *In them is accomplished that which was foretold, some shall revolt from the wholesome doctrine, betaking themselves to fables and the doctrine of diuels: for there shall be some (saith he) which shall giue diuine honors to the dead, as heretofore they honored them in Israel. And the glorie of the Saints in their time in opposition to God, was an error for others which saw not the truth. And this little haue we considered and written to such as will learne the truth in the Scripture, and not to braue it out through vain discourses, neither to arme themselves with a blasphematorie tongue; so that if some will not suffer them, nor receiue these profitable things, but rather the contrarie, we must say to him, how little soeuer we are, that hee which heareth, let him vnderstand, and hee which is disobedient, let him disobey, and let him trouble vs nor the Apostles no more. For we haue spoken of the holy Virgin what wee deemed to be the most religious and the most profitable for the Church.* Afterward, hee addresseth

The doctrine
of Epiphanius,
an ancient Doctor
for the
true inuoca-
tion.

A grave cen-
sure of the fe-
minine super-
stition.

The virgin
Mary is sancti-
fied, but not
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None was able
to know bet-
ter then Iesus
Christ how
much the vir-
gin ought to
be glorified.

himselfe to these women, and rebuketh them, in that they had decked a chariot or a foure squared chaire, spreading a linnen vaile ouer it, and set it once a yeere before the virgin *Mary*, and presented thereon to her certaine loaves of bread for the space of some daies. He calleth this superstition a heresie, and the roote of all idolatrie, womens rage, a false opinion, *Enes* maladie, who by the serpent was deceiued, the promise of error proceeding from that wicked beast, which bringeth forth no goodnesse, neither accomplisheth the things promised, but calleth those which are not as though they were, the cause of death, the mistris and guide vnto disobedience, and reuolt from the truth it selfe: Item, a diabolical enterprise, a cursed affection to the forging of Idols inspired of the diuell, which vnder the cloake of righteousnesse ordinarily creepeth into the spirits of men, and through diuers cunning sleights deifieth a mortall nature. Also hee compareth the idolatrie of these women vnto the adulterie and whoredome of common strumpets, which heate themselves in the superfluitie of many beds, and trample vnder their feete the chaste companie of one legitimate husband. Hereupon hee confesseth that which these superstitious women were able to propound vnto him, namely, that the bodie of the Virgin was holy: whereunto he answereth, that she was not therefore God; that she was a virgin worthie of all honour, but not giuen vs from God to be adored, but that euen she herself hath worshipped him, who of her was borne according to the flesh, and who is descended from heauen out of the bosome of his Father. *Therefore ye may see (saith he) why the Gospell fortifieth vs, reciting what the Lord himselfe said vnto her, Woman, what haue I to doe with thee? Mine houre is not yet come. To the intent that none should presume of more then appertaineth vnto this holy virgin, neither should attribute too much excellencie vnto her, he calleth her woman, as prophesying of the things which should come to passe in the world, by reason of partialities and heresies, lest that some in admiring her too much, should fall into the wrongs of this heresie: for the whole discourse of this storie is but trash, and, as I*

may

may rearme it, an old womans sale, Moreouer, to take away the occasion of all excuses and replies, he cleanly cutteth it off, and saith, that neuer any Scripture hath taught vs this kinde of adoration, nor that any of the Prophets haue euer commanded vs to worship a man, much lesse a woman. *Verely* she is (saith Epiphanius) an excellent chosen vessell, yet notwithstanding she is a woman, whose nature hath not in any thing been changed; but as she that in honour hath been raised up, as the body of the Saints; and if more may be said in her honour, like as Elias a virgin from the belly of his mother, which alwaies kept his virginitie, was taken up into heauen, and saw no death: or as Iohn whom the Lord loved, and who leaved upon his bosome, or as holy Thecla; but Mary is to be honoured much more then these, because of the dispensation of that secret whereof as worthie she was reputed. But Elias, though he yet be lining, ought not to be worshipped, nor Iohn; albeis that by his owne prayer he made his death to be admired, or receiued this grace from God rather, no nor Thecla, nor any other Saint ought to be adored: The reason is, because (saith he) that the ancient error should not domincere ouer vs, that in forsaking the lining God, we should not worship the things, which hee hath created. For they haue worshipped and serued the creature, hauing forsaken the Creator, and are become fooles. For if he will not suffer vs to adore the Angels, much lesse her that is borne of Anna, who to Anna was given by Ioachim, she that through prayers and all deuotion was giuen according to the promise made to her father and mother: and who in that respect is borne no otherwise, then according to the nature of others, but as all of the seed of man, and out of the wombe of a woman. For although the storie of Mary and the traditions doe report, that it was said to her father Ioachim in the Wildernesse. Thy wife hath conceived, yet was it not said, that it should be without copulation, or without the seed of man. But the Angel which was sent foretold that which was to come, to the intent we should not enter into doubt, because of that which in truth hath been done, as already it had been ordained and promised to the righteous: and we see that the Scripture in many places declareth it to be so. God then being descended out of heauen hath formed himselfe vpon him.

The Saints are more to be honoured for hauing beleueed, then the virgin Mary, who bore the Son of God in her belly, or as Simeon which bore him betwene his armes.

The end wherefore Iesus Christ would take his flesh of woman, was not to the intent that she should be worshipped, but that the world might beleuee that he had taken our nature.

himselfe of the Virgin, as of earth, the Word having taken his flesh of the Virgin Mary: neuertheless, not to that end that the Virgin should be worshipped, neither to the intent that wee would desie her, nor with meaning that wee should offer up in her name. Hereupon returning to the first originall of the error of these women, hee crieth out, saying, From whence then is come this crooked Dragon? from whence are these crooked Counsels renewed? let Mary be in honour, but let the Father, the Sonne, and the holy Ghost be worshipped; let none worship Mary, nor any other woman, no nor a man likewise, for this mysterie is due only but to God. The Angels themselves are not capable of such an honour, therefore let the couetousnesse of the tree be taken away from before your eyes: let the creature returne vnto his Creator, let Adam with Eue come againe to reuerence and serue God only, let her be no more seduced by the Serpents voice; but let her abide in the commandement of God, Thou shalt not eate of the tree. This tree was not the error, but by the tree came the disobedience of error: let none then eate of the error, which is for the Virgin Marias sake; for although the tree be faire, it is not therefore good to be eaten. And though that Mary be exceeding faire, holy, and to be honoured, yet is she not to be worshipped. But these women renew a mixtion as hab nab, and prepare a table not for God, but for the diuell; let Jeremy stay and withhold these peenish women, that they may not trouble the world, nor say no more, We honor the Queene of Heauen. Whereupon briefly concluding his discourse, he saith, Let Mary be in honour, and let the Lord be worshipped. For the righteous (saith he) giue no occasion of error to any one, God is not tempted with euill, neither tempteth any man, nor likewise his seruants to deceiue vs.

If this holy Father had such zeale and courage to crie out so loud against these women in his time, which offered but a cake vnto the Virgin Mary, and that all the East trembled for it; what would he doe at this day, if he heard the prayers of your Iesuits, wherein they ioyne ordinarily the Virgin Mary with the holy Trinitie, saying, To God one in Trinitie, and to the mother of God, Mary alwaies virgin be glorie and thanks giuing vnto eternitie? What would hee say

She which is bound to worship, is not capable of being worshipped.

Honor becometh all the Saints, but adoration belongeth to God only.

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say of your prayer contained in the Psalter, approoued by the Doctors of Sorbon, and iudged not only worthie, but also very profitable to be published in which you say to the Virgin *Mary*: *My only succour, my lips are bound to publish* If the Virgin
no other praises then thine, I haue put all my hope in thee, to thee only I addresse my prayers, I will loue no other then thee; could speake
by thee the head of the Serpent hath been brused, by thee the she would re-
world is repaired, thy power is boundlesse, vnto thee I confesse buke these
my sinnes, into thy hands I remit my soule: Come vnto Mary blasphematory
ye which haue thirst, pray vnto her, that with her water she will vnto which they
wash away the filthinesse of your sinnes; promised woman so make vnto her.
bruse the Serpes pray for vs; which sufferedst on the crosse with
Christ, sake pitie on vs. What would he iudge of *Iustus Lipsius*, who putting out his eyes wherewith he had seene the
 light of truth in *Holland*, and who not long ago hath abused his penne to renew and disguise through the craft and
 cunning of his tongue, the false rumours of the miracles of the Ladies of *Hales* and of *Montague*? would he not li-
 ken this golden fable of *Lipsius*, and the flourish of prayers which you make to the Virgin *Mary*, to the Cantaride
 and greene flies, which are of colour very faire and shining like gold, and yet are very dangerous and full of venome,
 which they spue vp, and cast on euery side vpon the trees and fruits of the earth? would he not crie out much more
 louder and farre more rougher against your superstitions, Our prayers
 then he did in times past for the presenting but of a cake one for ano-
 to the Virgin *Mary*? Had he not greater reason to call the ther be witness
 praises and prayers which daily you offer to the holy Vir- ses only of our
 gin, the instruments of error, diabolicall enterprises, a spi- obedience to
 rituall adulterie, a doctrine blasphematorie, and finally a God, and the
 forging Idoll heresie? Now as for *Chrysostome*, he teacheth charitie wee
 vs in his sermons, and vpon the exposition of the formular beare vnto our
 of the prayer which Iesus Christ gaue vnto his Disciples, neighbour,
 that God requireth not of vs, that wee should addresse our which cannot
 prayers to any other, but only vnto him, and to his Sonne be prejudiciall
 Iesus Christ our sole Mediatour, to induce him to receiue into the inter-
 and heare our supplications. And albeit that God in his cession of the
 word hath commanded vs to succour one another with our Sonne of God,

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We haue no
need of any o-
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sors, then we
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mutuall prayers, with promise to heare vs, notwithstan-
ding, hee sheweth vs, that to purchase the fauour of God,
wee haue no neede of any other helpe, then by addressing
our selues to our only Saviour Iesus Christ, we haue free
accesse vnto his grace, and stand sure in the same. God (saith
he in his fifth sermon vpon the 8. chapter of S. Matthew)
will not grant vs so much of his grace, at the request of them
which pray for vs, as when wee our selues pray, to the end wee
might vse freedom in speaking to him, and thus desiring to re-
concile him vnto vs, we may reforme our selues. For so sooke
he pitie on the Canaanitish woman, so on the theefe without ei-
ther the intercession of advocate or mediator. And wilt thou
learne this, that we in praying for our selues do more good with
God then when others pray for vs? The Canaanitish woman
cried, and as the disciples came vnto him they besought Christ,
saying, Send her away, for she crieth after vs; and Christ le-
sai answered, I am not sent but vnto the lost sheepe of the house
of Israel: but when she came her selfe and continued on her
crying, saying, Trueth Lord, yet indeede the Whelps eate of the
crummes which fall from their masters table, then hee did her
good, and said: Be it vnto thee as thou desirest. Thou maist see
how hee put her off when others prayed for her, and heard her
when she her selfe prayed. In like manner, in his 26. sermon
vpon certain texts of the Gospel, according to S. Matthew,
he saith, Is God farre from thee, that thou goest to seeke him
in some place? He is not shut up in any place, but alwaies he is
by thee. And how which no place can containe, saith will containe
him. For if thou wilt pray vnto a man, thou enquirest what he
doth, and he to whom thou speakest heareth thee dreamingly, or
hath not the leisure, or will not vouchsafe to answer thee.
With God all this is needlesse, but in what place soeuer thou art
if thou callest on him hee is at hand: Thou hast no neede of an
vnter, mediator, or seruant, doe but say, take pitie on me, and as
soone as thou hast spoken he is there; neither canst thou haue
finished thy speech, but hee will say, here I am. Againe, in his
discourse vpon the Canaanitish woman, Tell me woman, how
durst thou addresse thy selfe to Iesus Christ, thou which art sin-
full and wicked? I know well what I doe, answered she. Behold

the

the wisdom of the woman, she prayeth not to James, she addresseth not her selfe to Peter, she cares not for all the Apostles: she seeketh no Mediatour, but instead of all these, she taketh repentance along with her for her conuasion; which was in place of a Mediatour for her, and so is gone vnto the soueraigne fountaine. For (saith she) therefore is he descended from heauen, therefore tooke he flesh vpon him, and made himselfe man, that I might dare to speake to him; above in heauen the Cherubims tremble before him, the Seraphims feare him, and heere beneath on earth a woman of a wicked life speaketh vnto him, and saith, haue mercie on me: ô admirable! above trembling, beneath boldnesse! haue mercie on me, I haue no need of a Mediatour. He repeateth this doctrine in his treatise of Repentance. God only (saith he) can cure the heart, who hath made the heart of every one, and who every day understandeth our affaires. He then can enter into our consciences (which is not possible for the Angels and Saints departed) to touch our spirits, and bow our soules. Knowing then these things, let vs haue our recourse vnto God, who will and can separate our vexations. For when wee haue to doe with men, to obtaine any thing at their hands, we must first meete with porters, then perswade flatterers, and oftentimes take a great iourney. With God there is no such thing, without either mediatour or spokesman he is inclined to heare thee, without either money or charge he yeeldeth to thy prayer: It is sufficient if thou criest only to him with thy heart, or sheddest thy teares, he is then quickly moued to mercie. He addeth vpon the fourth Psalme: Thou canst not say, I am afraid to come neere and pray vnto God, for thou hast no need of any vsbers which should bring thee vnto him, nor guards, nor friends: but when thou art alone by thy selfe, then is the principall time in which he will heare thee, for euen so did he with the Canaanitish woman: when Peter and James came vnto him, he did not grant her request, but when she persisted on, then he gave her that which she craved. From whence he draweth this conclusion, in his sermon of the profit and advancement of the Gospell: Thou hast no need of any aduocates vnto God, nor of any long discourse: but although thou

A contrite heart is that which can lead vs vnto God.

It is a great folly in men to addresse themselves to their equals, which often passe the God, who is ready to hold his armes open to receiue the.

The faithfull
man is neuer
better accom-
pani'd, then
when he pray-
eth alone in
his closet.

None can doe
more with the
Father then
the Sonne.

best alone, without an advocate, and praies thy selfe vnto God,
than thou shalt obtaine thy desire.

Touching the intercession of the Saints departed, he deter-
mineth nothing thereof particularly: but writing to
Riparius he aduonisheth vs in generall, that we ought not
to worship, neither Reliques, Angels, nor any other crea-
ture whatsoeuer. And so oft as he treateth of prayer, he ex-
horteth vs not to haue our recourse to any creature, but
vnto God only: and to follow in our prayers that forme of
prayer and instruction of our Lord Iesus Christ, which hee
recommendeth vnto vs in his 14. Sermon vpon S. Matthew,
where hee saith, that hee which prayeth not as Christ hath
taught, is none of Christs disciples, and that the Father wil-
lingly heareth the prayer, which his Sonne hath indised,
because the Father knoweth the intention and words of
his Sonne; neither receiueth any thing but what his wise-
dome hath expounded, reiecting all that men haue inuen-
ted and followed through custome and vsurpation. So is it
then, that Iesus Christ the only Sonne of God hath taught
vs to call vpon our heavenly Father, but in his name. And
S. Chrysostome expounding the fifth verse of the first Epistle
to Timothy, chap. 2. *There is one God, and one Mediatour be-
tweene God and man, which is the man Christ Iesus,* noteth
vpon this place that Christ to be our Mediatour, ought to
be ioyned with God and Man, and that if hee were separa-
ted from the substance of the Father, and had no naturall
communion therewith, he could in no wise be our Media-
tour. And to the end we should not thinke that God is
pleased with doing vs good, and giuing care to our re-
quests, for the sake and merit of any other Saint, he signi-
fieth to vs, that all men (except our Redeemer Iesus Christ)
haue been defiled here with some sinne. God (saith he, in his
40. Sermon on Genesis) *permitted that sometimes the right-
eous through their owne will should fall into sinne, so the intent
that he alone should be without sinne. From whence it chanced
that Abraham hath sinned through infidelitie, and Moses
through ingratitude, not glorifying God, who gave him water*

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out of the rock. And in his 45. Sermon vpon S. Matthew, he maketh mention of the Virgin *Maries* ambition, which moued her to importune our Lord Iesus Christ to doe miracles. And vpon this sentence of the 14. Psalm and third verse, *There is none that doth good, no not one*, he citeth again for confirmation hereof, the vices and imperfections of the Virgin *Mary*, and of all the Disciples of our Lord Iesus Christ, saying that when Christ was crucified, *there was none that did good: all his Disciples fled away, Iohn starke naked, Peter denied him, and the sword of doubt or diffidence pierced the soule of the Virgin Mary.*

Among other arguments, which your Doctours vse to verifie that which you haue proposed in the beginning of your Epistle, to wit, y the Church hath taught & approued the inuocation of Saints for the space of 1605. yeeres: behold one of the principall saith, namely, that the Gentiles (into which number *Julian* the Apostate ranked himselfe) called the Christians Idolaters, aswell for the veneration of Saints, as for that of Angels. But to refute your proposition, and to discouer the falsehood thereof, I will here cite that answer which S. Cyril Patriarch of Alexandria gaue expressly to *Julian* the Apostate, vpon that false accusation and reproch: *It is not so as thou thinkest* (replied S. Cyril to *Julian* the Emperour) *that we deifie a man, and that we should stae, not giue the honor of adoration to him which by nature is God; but we say rather, that the Word proceeded from the Father, by whom all things haue bin created, and who ordained to saue mankind hath taken flesh, and hath bin made man. He is not worshipped (as thou saist, and wouldest beleue) in that he is man; for why should we say so, but acknowledging that this man which appeared to vs is the Word of God? we goe vnto him in as much as he is also God, and who came from God the immutable Father. As for the Martyrs, we reckon them not as Gods, neither haue we accustomed (note this word) to worship them: we only praise them and honour them with great honours, because valiantly they haue fought for the truth, and in that they held the puritie of their faith, euen to despise their owne liues. Besides, thy Plato saith of such as haue liued well and died bo-*

A lie giuen to
Julian the Apo-

To deprime the
Saints of vna-
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from their due
reuerence.

Seeing Christ
commandeth
vs to pray vnto
the Father in
his name, he
excludeth all
other names.

norably, that they are made Demons, that is to say, Gods, and
that after their death they ought to be serued, and their sepul-
chres worshipped. But as for vs, we say not that the holy Mar-
tyrs are made Gods, but haue accustomed to honour them as
much as may be, yeelding them euery where in recompence of
their noble vertues, a memorie that neuer perissheth. Neither
shall you euer proue, that we worship men, or should attribute to
them the glory of God. He sheweth the like in his bookes of
the Trinitie, and in his Commentaries vpon the Gospell of
S. Iohn: We come not vnto God (saith he in his first booke of
the holy Trinitie) otherwise then by Christ. And in his third
booke: Our faith iustifieth, and maketh vs familiar with God,
and advanceth vs neere vnto him. This faith is not simply in
the man, but in the nature of God; and in as much as the Word
was in the flesh. And in his Treatise of true faith: Our faith
and hope is in God, when Christ then said, beleue in me, doth he
not manifestly shew that he is God? And if in the Spirit of the
Sonne, we haue confidence in calling vpon the Father; how is
not Christ then God also, after that the Word was made flesh?
Which he more ample and cleerely expoundeth in his dis-
course vpon the exhortation, which Christ made to his
Disciples before his departure out of this world, to pray
vnto the Father in his name, oftentimes promising to them,
that they should obtaine whatsoeuer they demanded of
his Father in his name. He addeth, In my name, (saith S. Cy-
ril) to shew that he is the Mediatour, and that the Father
communicateth his blessings to vs, through the Son, by Whom
wee haue access to the Father in the Spirit, as it is written.
Therefore hee calleth himselfe the gate, and the way; because
(saith he) no man cometh vnto the Father but by me. For in
as much as he is the Son & God, he giueth vs his blessings with
the Father. Which S. Paul minding to shew vs, said, Grace
be with you and peace from God our Father, and from the Lord
Iesus Christ. But in so much that he is Mediatour, High-priest
and Aduocate, he presenteth our prayers to God, for he alone gi-
ueth vs libertie and boldnesse vnto the Father. We must then
pray in the Saniours name, if wee will be heard of the Father.
None can be made holy or sanctified by the rule of lining well,
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but through the helpe and intercession of Christ; nor sayned also to the Father, but through his mediation. He permitteth vs in no wise to aske any thing from his Father, but in his name only, and promiserh that his Father will readily grant it vs. And in his fourth booke vpon the Prophet Esay: *All prayers are directed by Christ, for by him we make our demands to God his Father, and by him we make our prayers, confessing also that God is in him.* And in another place: *To whom becometh it better, to grant vnto the Saints their desires, and to giue them that which they require, then to him which only is naturally and verely God? The Saints who haue bin sanctified through the communication of God, which sanctifieth them, may well preferre this gift if so be they keepe his commandments: but they cannot sanctifie others. For no man sanctified through the communication of the holy Ghost, hath the power to communicate this grace to others. There is none but the only fountaine of holinesse, which of it selfe can giue this holinesse to all. The Saints then who haue receiued this gift through grace and through communication, cannot distribute it to others at their pleasure: but the Sonne, who is the fountaine of holinesse, sanctifieth his Disciples, saying, Receiue yee the holy Ghost. All which are arguments worthie to be noted, whereby Saint Cyril rebuketh the folly of such as forsake the well-spring of liuing waters, to searh broken cesterne which will containe no water. S. Ambrose doth no lesse vpon this subject in his sermons and discourses. For in his Commentaries vpon the Epistle to the Romanes, hee mocketh those greatly, who in stead of praying personally to God, and should not speake to him but in the name of his well-beloued Sonne, doe betake themselues to the Saints departed, as to his faithfull vassals and familiar friends to approach vnto his diuine Maiestie, and to obtaine his grace through their intreatie and intercession. He compareth them to the Heathen and Idolaters of whom the Apostle S. Paul speaketh in his first chapter of that said Epistle, counting themselves wise (saith he) they became fooles; and when they were ashamed that they had forsaken God, they accustomed to vse a miserable excuse for themselves, saying they had access vnto God.*

The Father will neuer yeeld vnto any, but to him in whose name he hath taken his good pleasure.

The Saints have receiued the crowne of righteousnes, but they cannot giue them.

Whosoever is called ought to come vnto God without waiting for any other uaine.

The signes of the heart penetrate the heauens.

We ought to worship in the Temple, but not the Temple.

The Father hath exalted his Sonne aboue all creatures, by that voyce which spake: O heauen, Heare him.

God through them, as in a Court by the Earles and Lords one hath acceſſe vnto the King. But I pray you is there any man so foolish, and so carelesse of his preservation, as to attribute to an Earle, the honour of his King, ſith that in vsing him so, it is by right high treason? and will not those men think themselves to be guiltie, which attribute to the creature, the honour due vnto his Creator, and abandon their Lord, to adore their fellow seruants? For surely the reason why men come vnto the King, by officers or Earles, is, because the King is a man; and knoweth not whom to trust vnto in his Common-wealth. But to procure God to be fauourable vnto vs, from whom nothing is hid, and who knoweth what is in every one of vs, there is no need of any intercessor or spokeſman, but of a deuout spirit: for in what place ſoener ſuch a man will ſpeake vnto him, he anſwereth him. And in his third booke of the Holy Ghost, and 12. chapter, We muſt not adore any thing beſide God; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerue. If then the myſterie of the incarnation is to be adored, as a worke of the holy Ghost, according as it is written, The holy Ghost ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee: therefore alſo that holy thing which ſhall be borne of thee ſhall be called the Sonne of God; without all doubt the holy Ghost alſo ought to be worſhipped, ſeeing wee worſhip him, who according to the fleſh was conceived by the holy Ghost. But let no man ſtraine that vnto the Virgin Mary; ſhe was the temple of God, but not the God of the Temple: and therefore he only ought to be adored, which wrought in that temple. And vpon the firſt chapter of the Epistle to the Colossians: The Apoſtle (ſaith he) hath declared from the beginning, how exceeding great and infinite the omnipotence of Chriſt is, to the intent to teach vs, that it is he alone in whom wee muſt put our truſt; because that through him all things are, and nothing can liue without him either in heauen or earth. So that if any one thinke he ought to affectate his deuotion to ſome one of the elements, to the Angels, or to the ſuperiour powers, let him know that he erreth. Therefore Chriſt ought only to be heard, and only ſerued by way of religion, and none ought to be eſteemed of in reſpect of him, because he which is the head, hath all others ſubiect

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 erreth; because that in holding not on the head, he is a stocke,
 that is he is like vnto a twigge cutt off from the tree, and which
 hath no roote, in such sort, that such a man is without the head,
 whereof (saith he) dependeth the life of the rest of that body.
 Also vpon his admonition of S. Paul in his Epistle to the
 Colossians, chap. 2. vers. 8. Beware lest there be any man that
 spoile you through Philosophie, and vaine deceit, through the
 traditions of men, according to the rudiments of the world, and
 not after Christ. Hee declareth that through vaine deceit
 and traditions of men, we must vnderstand the superstition
 which serueth the world for a Religion, and not God,
 which is one, and which leadeth vs not to Iesus Christ, in
 whom is the perfection of the Godhead. Moreouer, Saint
 Ierome in his disputes against *Vigilantium*, speaking gene-
 rally of the Christians in his time: *We shorship not* (saith he)
nor serue by way of Religion, neither Angels, nor Archangels,
nor Cherubins, nor Seraphins; nor any name which is named,
neither in this present world, nor in the world to come, lest we
should rather serue the creature, then the Creator, which is
blessed eternally. S. Cyprian proceedeth further, and saith in
 his fifth Sermon of such as are false: *Cursed is the man which*
putteth his hope in man. *We must pray vnto the Lord, and call*
vpon God the Father in the name of his Sonne Iesus Christ: as
 he himselfe expoundeth it, in his excellent discourse vpon
 the Lords Prayer: where he admonisheth vs, that there is
 no prayer more certaine, or more pleasing to the Father,
 then that which by the mouth of his Sonne hath been pro-
 nounced, who is the Truth, and that to pray otherwise the
 hee hath taught vs, is not only ignorance, but an absurd
 fault, and like to that of the Iewes, whom the Lord rebu-
 keth, that they did reiect the commandement of God, to
 establish their owne traditions. *Let vs pray then* (saith hee)
even as our Lord hath taught vs. Prayer is acceptable to God,
when as we pray with a prayer which is his owne, and that wee
send vp into his eares the words of his Son. The Father knowes
the language of his Sonne, When wee make to him our prayer,
Let him that dwelleth in your hearts be in your voice, and vpon

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your prayer, and feeling that the Sonne is our Advocate,
when former we transgress for our faults let vs take our
Advocate with us in our prayers for his sake that when former
we shall aske of the Father in his name, it shall be granted
vs; when can our prayers shew greater force, if we
intimate full upon him with that prayer which himselfe haib
made?

God will neuer
reiekt the re-
quests which
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According to which S. Cyril teacheth vs in his 16 booke
vpon the 17 chapter of S. Iohn, That if we would be heard
of the Father, we must pray in the name of our Sauour. And
S. Lactantius saith, That they which pray vnto the dead,
shall beare the paine of their impietie and wickednesse.
Likewise S. Ambrose, That those which forsake the liuing
God, to seek after the dead, are accounted among the
dead. For, ashee exponndeth it himselfe in his booke of
Isaac, and of the blessed life, saith, that, *Iesus in our mouth*, by
which we speake vnto the Father, our eye, by which wee behold
the Father, and our right hand, whereby we offer our selues con-
to the Father without the which Mediatour, there is no ap-
proching vnto God, neither for us, nor for any of the Saints.
And S. Austin, who sometimes was an Auditor of S. Am-
brose's Sermons, saith, the like thereof span the 108 Psalme:
To wit, that the prayer which is not made through Christ,
Christ not only cannot blot our sinne, but turneth it also
foight against vs. Also on the 29 Psalme, *If thou wilt* (saith he)
wher God thundereth saith by Solomon, as in wine and of
clouds saying, do the beginning man's throne, and sit thou man
with God, said, than Mercurius said, If thy feet were in the be-
ginning with God. All things were made by it, and without it
was made nothing that was made. In it was life, with the light
and the light of men. And the light shined in the darkness,
and the darkness comprehends it not. Hillebrand (saith he) had
found no prayer, nor cause nor place of purgation. But graustide
immediatly after he saith, And the Word was made flesh, and
dwelt among vs; thou hast a Godhead, as which thou addresseth
thy prayer, and a huminitie which propitiety for thee. This was
spoken by an Apostle, wherefore the resurrection of our Lord
which is set in the right hand of God and solicited for vs.

It is the humanitie in our Mediator which prayeth for vs, and his Godhead which decreeth vpon our prayers.

because he hath much suffered to be our Mediator, and what
is his but a Mediator between God and men? not how we
the Father, and therefore be we one God with him. 1000. 1000. 1000.
What is that God? The Father, the Son, and the holy Ghost.
What are men? Sinners, condemned of God and most vile. Be-
cause this same Trinitie, and the infinitie and iniquitie of
men, was made a Mediator: a man not without, but neuer the
lesse within, in the world, but so much in vnderstand, as he might
saye vs to God, in that he that was made by him, be as a voice
in the ear, and therefore to the ear he might be a mediator
between God and men: the Word was made flesh, that in a way
the Word was made man. And vpon this Ieremie our Lord
Iesus Christ saith, *knowe the way, the drinke, and the life.* 1000.
[saith the Lord:] *this end his mighty life, and thou shalt* [saith
the way:] *wilt thou not be deceived? I am the truth, wilt thou*
not die? I am thy life. This thy Saviour saith, *Thou hast na*
where to go but only to me; thou shalt want to go by, but by me.
Go by Christ man; and thou shalt come vnto God. If thou
goest to him, thou wilt go by him; seeke not any way, by which
thou maist come vnto him, but by him; he was made the way, by
which thou art to come. I say not to thee, seek the way; he which
is to be in come vnto thee. Rise, stand up and walke. Walke
with maner and not with force. With power, runneth one of
this way, and not by him, the more he runneth, the more hee
straweth; because he withdraweth himselfe the further out of
the way. Moreover, vpon the 94. Psalm: *If thou seekest*
[saith he] *thy Mediator to lead thee vnto God, he is in hea-*
uen, & thou prayest for him, men are hidden for thee on earth,
being raised into the sanctuary of heauen, he only can present
the prayers of the people, which haue no access vnto God.
The same author noteth the words of the Apostle S. Iohn,
in Epistle, chap. 2. vers. 1. *If any man sin, he hath an advocate*
with the Father, Iesus Christ, the righteous. Where this Apostle
taketh heed of making himselfe a companion with our ad-
vocate Iesus Christ, Surely [saith he] *he was a iust and a great*
man, who drinke out of the Lords chalice the secrets of his my-
sterie. Being not withstanding such a man, he hath not said, I
have an advocate with the Father, but, If any man hath sinned,

Christ being
true man, com-
meth vnto his
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he reunith
thē with God.

There is no way to come vnto God, but by the Sonne of God himselfe

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The Apostle
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And thus he
saith, I haue
need of a
Mediatour.

And thus he
saith, I haue
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Mediatour.

The dignitie of
the Apostles
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ling downe at
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God.

The Apostle
desired to be
assisted with
the prayer of
the Saints, for

we haue an aduocate. Neither did he say, ye haue, nor did he say, ye haue me, nor likewise ye haue Christ: but he propoundeth Christ, and not himselfe, and said, we haue, and not, ye haue. He chose rather to rank himselfe in the number of sinners, to the end that Christ might be his aduocate, then to place himselfe an aduocate in stead of Christ, to be accounted among the damnable proud ones. Brethren (saith he) we haue an aduocate with the Father, Iesus Christ the iust, he is the propitiation for our sinnes; who so holdeth that committeth no heresie, nor hath made any schisme or partie. For from whence are diuisions come? from hence that men say, wee are iust, we sanctifie the vnclaene, we iustifie the wicked, we pray, we obtaine. But what said Iohn? If any man sinne, we haue an aduocate with the Father, Iesus Christ the iust. Again, in his disputation against Parmenian, lib. 2. cap. 2. If the Apostle S. Iohn had said, He is the propitiation for your sinners, it should haue seemed that hee would haue separated himselfe from sinners, as if he had had no need of that propitiation which by the Mediatour is made, who standeth at the right hand of the Father, and maketh request for vs. Which if hee had said, hee had said it not only proudly, but falsely. Also if hee had said, I haue written to you, that ye might not sinne: and if any man sinne, ye haue me for a Mediatour with the Father, and I obtaine the remission of your sinnes, as Parmenian, who in some place hath made the Bishop mediatour betweene the people and God; what good and faithfull Christians could haue borne it? who would haue respected him as the Apostle of Christ, and not rather as Antichrist? For Christian men (saith he) recommend one another vnto God through their mutuall prayers; but hee which prayeth for all men, and for whom none prayeth, is the true and only Mediatour. And for that his figure was represented to vs, in the person of the High-priest of the old Testament, it is not found that any should pray for the Priest. Likewise S. Paul recommended himselfe to the prayers of the faithfull, as one of the members of Christ, neither doth he make himselfe any mediator betwene God and the people, but hee requireth that all the members of the body of Christ pray for him; because that the prayers which the members make, that yet are labouring on the earth,

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earth, mount up to the Head, which is gone before into heaven, as much as they in whom is the propitiation for our sinnes. Moreouer, speaking of the Martyrs and other Saints departed, in his Treatise of true Religion, he expressly faith, that the seruice of the dead ought not to be reckoned among Christians for religion, and that wee ought to honour them by way of imitation, and not to adore them by way of religion. His words are: *Honorandi sunt propter imitationem, non adorandi propter religionem.* And likewise of the Angels, *We honor them* (saith he) *through charitie, and not through seruice.* And to the intent we might not think that we doe wrong to the Saints departed and Angels, or should offend them in addressing or prayers only to God; he proueth by certaine places of holy Scripture, that neither the Angels nor the Saints deceased, at any time heretofore or now would be worshipped of vs; but that they rather call vs backe to our Creator, desiring that wee should worship with them, the same and one only God, through whose contemplation they are blessed. Heare (saith Saint Austin on the 96. Psalme) *the Angel of the Lord, and the instructor of the Apostles* S. Iohn, who fell down before him to haue worshipped him; as it is written in the 19. chapter, and 10. verse of the Revelation. *This Angel which sought not, but the glorie of his Lord; said to him, Arise, what dost thou? worship God; I am thy fellow seruant and one of thy brethren. What then, my brethren? let no man say I am afraid: that an Angel should be angry if I serue him not in stead of my God: but he will be offended, when withon wouldst serue him, for he is good and loueth God. And as the Diuels were angrie when they are not serued, so Angels grow angry when they are serued by way of religion in stead of God.* And in his Medications vpon the 96. Psalme: *Let vs behold* (saith he) *the holy men, which were like to the Angels: when thou hast found out a holy man which is the seruant of God, and if thou wouldst worship or serue him for God, hee will binder thee from it, because hee will not be to thee in stead of God, but with thee vnder God. Even so did Paul and Barnabas for it; tearing their cloathes told them, Men and brethren what doe you? we are men subiect to passion as ye are. Consider* as much as they were addressed to him, who is the head of the Saints.

It is to dishonor the Saints, and to grieue them, to attribute to them, that which they know appertaines vnto God.

Revel. 19. 10.

The Angels and the faithful which know that God will not giue his honor to another, of which he is ialous, will neuer present their lues to haue part

then these examples which shew that godly men hinder such as would serve them by way of religion for Gods: and had rather that one only God be served, one only God worshipped, and that to him alone oblation be made. And so all Saints and Angels seeke not, but the glory of this only God whom they love. They have no other study then to inflame vs, and to draw by force all those that they love to his seruice, to his contemplation, and to the inuocation of his holy name. The Angels declare this alone God, and not themselves. For, for that cause are they called Angels, that is to say, messengers of God, because they are his soldiers, they seeke nothing but the glory of their Captaine: if they seeke after their owne glory they are as tyrants condemned, and such the diuels haue been, who haue filled the Temples of the Heathen, and haue seduced them to set vp Images for them, and to offer them sacrifices. And therefore he reproveth the follie and rashnesse of such, who seeking to requite vnto God, and were not of themselves able, had attempted this way to come vnto God through the mediation of Angels and Saints departed: of whom he saith in his tenth booke of his Confessions, chapter 42. that they were deceiued through the craft of Satan, and through the iust iudgement of God were fallen into the desire of curious visions. As which he taking an occasion, describeth to vs. In that same place and many others the personall vnion of two natures, to wit, diuine and humane, which is to be found but only in our Redeemer Iesus Christ, and proueth besides, that without this vnion Iesus Christ himselfe could not haue been capable to accomplish the office of a Mediatour betwene God and men. It becometh (saith he) that the true Mediatour betwene God and men, had something like vnto God, and something like vnto man, lest that being in the one and in the other like vnto men, he should haue bin so farre from God, and in the one and in the other, like vnto God, he should haue been too farre from men, and so could haue been no Mediatour. This true Mediatour (saith hee) which God hath shewne to the humble through his secret mercie, hath appeared betwene mortall sinners, and the immortalist one, being mortall with men and that forasmuch as the reward of iustice is

If Iesus Christ were but simply humane, he would not be capable to bring vs vnto God. By the vaile of Christs humanity we enter into the Sanctuary.

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life and peace; inſt with God, that through a iuſtice ioyned with God, he might abolith the death of ſinners, which he would haue in common with them. Behold therefore (ſaith he, addreſſing himſelfe to God the Father) I haue (in good earneſt) my ſtrong hope in him which ſitteth at thy right hand, and beleeue that thou wilt heale all my griefes through him, who maketh interceſſion for vs vnto thee, without that I ſhould deſpaire, &c.

Likewiſe in his 28th epiſtle, which he wrote to S. Ierome: I know (ſaith he) there is not ſo much as one only ſoule in all mankind for the deliuerance of which the Mediatour between God and men, which is the man Chriſt Ieſus, was not neceſſary. And in his ſecond booke of the viſitation of the ſicke, he ſaith, There is no ſaluation but in one only Ieſus Chriſt, there is no other name giuen vnto men vnder heauen, by which man can be ſaued. Let vs then familiarly turne our faces towards our Mediatour, who knoweth how to haue compaſſion of our infirmities: I ſpeake more boldly, and more aſſuredly to my Ieſus, then to any of the holy celeftial ſpirits; becauſe God hath vouchſafed to be made that which I am. He hath taken the ſeede of Abraham, and not the Angels to be our High-prieſt, mercifull and faithfull in the things toward God, to the end to make reconciliation for our ſinnes.

Now as S. Auſtin preached this doctrine to the Hippo- nians for the ſpace of fortie yeeres, to wit, from the yeere of our Lord Ieſus Chriſt about 391, vnto the yeere 430; ſo would he confirme it by his writings which I haue alledg- ed, and by many ſortes of prayer which he made to God only: which here I cannot cite, except I ſhould bring in ſome of his whole bookes, which is in no wiſe neceſſarie, ſeeing that by theſe peeces and parcels which I haue already produced out of them, euery man may perceiue what was the doctrine of S. Auſtine concerning this matter. Which was approued by the Councels in which he was preſent, and namely by the third Councell of Carthage, wherein was ordained to all Chriſtians by an expreſſe article, that they henceforth ſhould addreſſe their prayers to God the Father, and to ſe no prayers compoſed by any for:

We ought not to ſlie from the meanes of him, who hath ſut- fired for our miſeries.

As from ill
manner good
lawes are pro-
ceeded, so are
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gainst the truth
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tions of Coun-
cels and good
Doctors.

for his owne vse, if first they had not conferred them with
some one of their best instructed brethren. I will amher
hereunto that which S. *Austin* himself testifieth, in the first
booke of the manners of the Catholike Church. How the
true Christians and Catholikes haue followed this rule in
his time to stop the mouthes of the Manicheans, and Do-
ctors of the Heathen, which vpbraided them that the Chri-
stians did call vpon the Saints: *Cull me not out* (saith he)
from the professors of the Christian name, such as know not,
neither doe follow the vertue of their profession, search not out
(against me) the troupes of the ignorant, which are supersti-
tious euen in the true religion, and so much giuen to their li-
kings, that they haue forgotten what they promised vnto God: I
knew there are many which adore the sepulchres, &c. And it is
no maruell among so many people. Leane off in time then, I pray
you, from detraiting the Catholike Church, in blaming the fa-
shions of such as it selfe doth condemne, and daily seeke to cor-
rect them as vntoward children. And in his answer to the
false accusations of a certaine Philosopher called Maxi-
mus: To answer thee briefly (saith he) because thou mightest
pretend ignorance, and that it should not draw thee into a
scandalizing sacriledge, know this that the Christian Catho-
likes (of whom euen in your town there is a Church established)
doe not serue religiously any of the dead, nor worship in stead of
the Deitie anything which by God hath been made and crea-
ted, but the only God who hath made and created all things.
From whence appeareth, that the inuocation of Saints bore
nor any sway in those daies, nor any degree or title of di-
uine seruice in the Christian Church, in the time of Saint
Austine and his predecessors. True it is hce complaineth
that in his daies the Church began to lose her virginitic,
and that they obscured not those most wholesome things
which in the diuine books are commanded; but that there
were instituted some other ceremonies beyond the cu-
stome. He confesseth also, that the Church being settled
among much chaffe and tares, did beare with many things,
which themselves durst not reprove nor condemne, to a-
uoid the scandals of some persons, wheteof some were ho-

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lie and others seditious. But howbeit on the other side hee declareth, that neither hee nor the Church hath allowed the things which were against the faith and a godly life. *There is a difference (saith he, in his 119 epistle to Iannarius)* *betweene the things that we teach, and the things which we suffer, betweene the things that wee are commanded to teach, and betweene the things that we are commanded to amend, and constrained to support them till we have reformed them.* And yet notwithstanding ye would make vs beleeue, that *S. Austin, S. Ierome, S. Ambrose, S. Chrysostome, S. Basil, S. Athanasius, S. Origen, S. Irenaeus, and S. Denys* the disciple of *S. Paul*, haue not only approued the superstition of those, which worshipped the departed Saints, but that euen themselves haue recommended it to the people, as well by their prayers addressed to the Virgin *Mary*, and some other Saints, as by the recitall of their vertues and merits. Whereunto first of all I answer, that many sentences haue been falsified, and many annexed to the writings of the Fathers against their intention. Which was easie to bee done, because in their time the Art of Printing was not found out, but copies only in written hand. Secondly, where as many books haue bin falsely published vnder the names of the Apostles, which had been receiued, if the Apostle *S. Iohn*, who suruiued the others, (according to the testimony of *S. Tertullian* and *Ierome*) had not foreseene it; so many Treatises haue been deceitfully attributed to their successors, as by their complaints appeareth.

What prudence cannot take away, patience doth beare withall.

Satan leeteeth slip no opportunity to sow his cockle.

To begin then with the writings of *S. Clement* Bishop of Rome, *S. Ierome* in his Apologie against *Rufinus*, saith of him, that hee made some bookes intituled *Recognitions*; among which, although there was a doctrine truly Apostolicall, exposed in many texts vnder the person of the Apostle *S. Peter*, yet they had mixed among them the doctrine of the Heretike *Eumoni*us. So that it seemed in sundrie places of them, there is none but he that speaketh. *Ensebins* also saith in his third booke and 35. chapter, that it cannot bee cleerely knowne that the second Epistle, and the Commentaries which are attributed to him be his, be-

cause the ancient Fathers made no vse of this Epistle, and that these Commentaries kept in no wise neither the stile nor the forme of the pure doctrine of the Apostles, and containe in them the communication betwene *Peter* and *Appion*, of which the ancients make no mention. *S. Epiphanius* addeth, that the Ebonians did vse certaine bookes intituled, *The Peregrinations of S. Peter*, written by *S. Clement*, stuffed with falsehood, and that *S. Clement* himselfe controlled the by his owne epistles, written to the Enochyans. *Eusebius* speaking of the booke intituled the *Pastor*, in his third booke and third chapter, saith, That it is Apocrypha, and that they were deceiued, who thought that that *Hermes*, which the Apostle *S. Paul* greeteth in his 16. chapter of the Epistle to the Romanes, was the author thereof. So likewise *Erasmus* of Rotterdam saith, that many bookes badly patched together, haue bin annexed to *S. Cyprian*s bookes, to wit, the Treatise of the Revelation of *S. Iohn Baptistes* head; which is full of fables, and superstitions, that reciteth sundrie things happened a long while after *S. Cyprian*s time: The treatise of *Sina* and *Sion* against the Jewes, which in no wise representeth, neither the knowledge, nor zeale of *S. Cyprian*. They haue also mingled among *S. Austins* bookes, the booke intituled, *The true and false penance*; which containeth that fine fable, how *S. Andrew* seeing that the people would haue taken him away from the crosse whereunto they had bound him; began to make this prayer to God: Lord it is time that thou laiest my bodie in the graue, suffer them not to take me downe aliuie from this crosse: It is time that my bodie should be interred, &c. In like manner, *Lewes Times Valentine* (one of your best Catholikes) complaineth in his annotations vpon the bookes of the *Citie of God*; that many sentences are annexed to them, which are not *S. Austins*. They haue put into the books of *S. Ierome*, the Commentaries of some of the Epistles of the New Testament, which, as *S. Austin* testifieth, was composed by a Monke and a heretike called *Palagius*. *Robert Bellarmine* also maintaineth in his disputations, that the booke written to *Orosius* and attributed

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attributed to be Saint *Anstus*, is not his. And many other bookes base and illegitimate, and which euen your selues confesse to haue been falsely fathered on our Fathers, and in no wise receiueable.

But to answer more particularly to your allegations: You deceiue your selues in that you thinke (your) *S. Denys* The time wherein S. Denys *Areopagite* liued, was the disciple of the Apostle *S. Paul*. For in the booke of Celestial Hierarchies, which you attribute to him, he speaketh of his predecessors *Clement* and *Ignatius*, which liued and suffered martyrdom vnder *Trayan* the third persecutor of the Christians after *Nero*, and the 14. Emperour, which began to raigne about the yeere of Christ 100. and the thirtieth yeere after the decess of the Apostle *S. Paul*; according to the calculation of your Bishop *Treculphus*. This booke we haue also in suspicion, because wee finde in it no marke of the true disciple of the Apostle *S. Paul*, neither in his language, nor in his doctrine. For there is no mention made therein for the abolishing of the ancient ceremonies, of which the Apostle *S. Paul* very often disputeth in his Epistles; neither doth hee say in any place thereof, that that which he wrote, he did it by his masters authoritie. Therein hee doth but sport himselfe with deliberate discourses, to teach the doctrine of the holy Gospel, by obscure subtilties, vaine speculations, and very intricate. He there treateth of Popes, Prelats, Priests, Monks, and of many other Orders, which in the Apostles time were not in the Church, nor a long while after. Likewise to shew that he did dissent from the Apostles, he applaudeth therein the Order of Monkes as the highest and most excellent of all others. Causes wherefore *Laurence Valla* one of your chiefeest Doctors flouts at such as thought this *S. Denys* to be the disciple of *S. Paul*, and the author of this booke. As *Erasmus* of Rotterdam noteth in his Annotations vpon the 17 chapter of the Acts of the Apostles. Now as for that which you cite out of the 7. chapter of his said booke, he himselfe expoundeth it, and exhorteth the faithfull to seeke after (not the Saints departed, but) the Saints conuerfant in this world, to make request for them. *Iudge*

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(saith he) with the diuine Scriptures, that the prayers of the Saints in this life are very profitable, and in this manner, to wit, if any man desire diuine gifts, and acknowledging his simplicitie and infirmitie let him go finde out some holy personage, and pray him to assist and succour him through his prayers. I grant you, that hee recounteth in the third chapter of the same booke, that they made mention of the Saints departed, when they celebrated the Sacrament of the vnion of Iesus Christ with his members; because they are one part of the Catholike Church, and of the companie of those which are elected to eternall life. But there is a great difference betweene the recitall of the vertues of the Saints deceased this world, and the inuocation of them. And you will not shew vs that *S. Denys* propounding to vs the end wherefore mention is made of their good liues, doth there speake of the inuocation of Saints, but of the imitation of their godlinesse, and perseuerance in the Christian faith, saying, that they prayed those which holily and religiously had liued in this world; to the end that their suruiuers might by their examples learne to liue, and die well in God, and might bee admonished that they which die in him liue out of this world in a better life, and that God hath them in his memorie, according as it is written, That God knoweth such as are his, and that the death of the Saints is precious before him. Secondly, you produce the comparison which *S. Irenaeus* maketh betweene *Eue* and the Virgin *Mary* in his 5. booke and 16. chapter. I wonder why you represent not heere vnto vs *S. Irenaeus* words, which according to *Bellarmines* iudgement, doe cleerely shew, that *S. Irenaeus* beleueed and taught that the Virgin *Mary* ought to be adored by vs as an Aduocateesse of our first Mother *Eue* towards God. Therefore to encounter you with your owne weapons, I will here make *S. Irenaeus* to speake. *As Eue* (saith he) was seduced by the words of the wicked angel, to flie from God in transgressing his word: so the Virgin *Mary* receiued the good tidings by the word of an angel, to beare God, in being obedient to his word: and as this (*Eue*) was seduced to flie from God, so was this (*Mary*) persuaded.

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founded to obey him, to the intent that the Virgin Mary might be made an Advocate of the Virgin Eve. What man is it that perceiveth not, that by this comparison *S. Irenaeus* opposeth the malediction come vpon all mankind through *Eve's* transgression, to the blessing which afterward is come to them by the faith and obedience of the Virgin Mary? Touching this word Advocate, from whence *Bellarmino* draweth his argument against vs, yee know well that it cometh not from *Irenaeus* who wrote in Greek, but from the translator of his booke. And albeit yee may take heere this name for a Mediatrix, yet you are not ignorant that this Greeke word *paracletos*, signifieth sometimes also a Comforter, and is so interpreted by *S. Terullian*, and many others of the Fathers by the name of an advocate in the same signification, as appeareth by the translation of those which haue translated the promise of our Lord Iesus Christ, described by *S. Iohn* in his 14. chapter, and 16. verse: I will pray the Father, and hee will give you another Advocate, that is to say, another Comforter. So, whosoever will take heed vnto the meaning of *Irenaeus* and his translator, and to the proper signification of this name Advocate, in this place shall perceiue that the author meant to say no other thing, but that the Virgin Mary was chosen by God, to beare the Redeemer of the world, and brought forth the Consolation to Eve, according to the promise which God made to her in paradise, that the seed of the woman should breake the head of the Serpent, who had seduced her. Thirdly, you are not ashamed to vtter the Sermon of the Virgin Mother of God, imprinted vnder the name of Saint *Athanasius*, calling the Virgin Mary, Lady, Mother, Regeneratrix and Mistresse, saying besides, *Incline thine eare to our prayers, and forget not thy people; wee crie vnto thee, haue remembrance of vs, &c.* An euident signe, either that you haue not read the first volume of his writings, wherein he sheweth by many examples and testimonies of the Bible, that none ought to haue his refuge, neither to the Angels, nor any humane creature, but only to God, through the aduersion of his Sonne Iesus Christ; or if you haue read them,

that you make lesse account of his first volume, which was approued and receiued by the ancient Church, then of the third which containeth, as you confesse, this prayer made to the Virgin *Mary*. In which volume to conuict you by your owne Doctors, *Petrus Nannius* Professor in the Vniuersitie of Louain, hath annexed a preface; whereby hee aduertiseth the reader, that hee hath put into this second tome the bookes suspected of falsehood, and which according to his iudgement were not composed by *S. Athanasius*. Fourthly, you cite the prayer which *S. Basil* made to the fortie Martyrs, and you annex to it false Glosses and interpretations. For *S. Basil* commandeth not there the Christians (as you affirme) to haue there recourse vnto these holy Martyrs, nor to call vpon them, but declareth in commendations of those Martyrs what they did in his time. *He which is (saith he) in affliction goeth to those fortie Martyrs; he which is in joy runneth to them.* O what audaciousnesse is it to belieue Historie, and to make of a simple declaration of the custome of the vulgar people an expresse exhortation! and what an impudencie is it, to dare to impose that vpon this holy Father, which neuer he thought to say! His intention was not so, as to stirre vp the hearts of his auditors, to inuocate these Martyrs; but admonisheth them contrariwise, to moue one another through the remembrance of the Saints to imitate their zeale, and to worship and implore God in the assemblie of many, to appeale him, and to render him thanks for his benefits, and to edifie each other by sermons of exhortation. You alleage more faithfully the words of the 16. Homily, made by *S. Chrysostome* to the people of Antioch, where *S. Chrysostome* speaking of the manner of the common people, to celebrate the memorie of the Martyrs, and to make their prayers vnto God neere vnto their graues; *The Emperour (saith he) which is arraigned in purple goeth to the sepulchres, (that is, of the Martyrs) and laying aside all pompe and magnificence, presenteth himselfe to supplicate the Saints, to make intercession vnto God for him, and he which beareth a diademe prayeth as a Tent-maker, and a Fisherman.* These words you

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attribute to S. Chrysostome. Nevertheless, sundrie of your Writers have attributed them unto S. Austine, and some others to a certaine man called *Theodora Daphnopolis*, in such sort that you are not of one accord with your fellows, nor of one and the same opinion touching the author of these words, from which you cannot conclude that S. Chrysostome was of that minde, to recommend to the people the invocation of Saints, as a service approved by God. For he speaketh not in this discourse of that which ought to bee done, according to the rule and instruction of the holy Scriptures, but of what was done by the people through their indiscreet zeale after the imitation of the Grecians, which yeerely made an assemblie about the graves of those which were slaine in the battell of Marathon, to celebrate their Feasts, and to recount their praises, as S. Cyril noteth in his sixth booke against *Julian* the Apostle. And albeit that S. Chrysostome did beare with this custome of the vulgar people, as many other corruptions and abuses of the like nature, which he could not remedie, without hurting the weake: notwithstanding hee oftentimes made his complaints thereof: See (saith he in his 12. Homily on the first to the Corinthians) *how the iudgements of the common people are corrupted, unprofitable, and ridiculous, partly by foolish men, and partly by children thus doe such The Martyrs* (saith he in his 45. Homily vpon S. *Adams* how) *take no delight to be honoured with money, for which the poore erie out for: to wit, because you employ it not for their nourishment rather. And in his 48. sermon vpon S. Iohns Gospell: When thou hearest that the Lord is risen naked from death, cease I pray thee from the foolish expence of funerals. For what end is it good, seeing it bringeth but losse to such as doe it, and no profit to the dead, but rather damage? Finally, he is extremely grieved at the superstitious ceremonies which they made about sepulchres, teaching them in his 21. Homily vpon the first to the Corinthians, foolish deuotions, and diabolical observations. Now followeth the sentence of a certain Monke called *Iohn Damascenus*, who in his writings began to flourish in *Damascus*, the principall*

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Iohn Damascenus
his writings began
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Damascus

palcutie of Syria, about the yeere of Christ 730. Among other bookes which are attributed to him, wee haue foure touching the tradition of the Christian faith, which haue been translated out of Greeke into French, by a certaine Philosopher named *Jacobus Faber Stapulensis*. You affirme that in the 16 chapter of his last booke concerning the Christian faith, he saith, *That through the Saints, the diuels are chased away, the sick are healed, the blinde see, the leprous are cleansed, tentations and vexations are vanquished, and that euery good thing commeth by them in fauour of those which craue them with a stedfast faith.* Although that superstition is chiefly come forth of the heads of the Monks, yet there is great likelihood, that this sentence was iuggled in amongst his writings. For though he liued in those daies, when superstition had her full sway and vigour, yet notwithstanding the Grecians were not so soone corrupted, as the Latins. And *Emericus* one of your writers, who liued a long while after him, reproveth the Grecians for this opinion, that men ought not to inuocate the saints, nor the Virgin *Mary* likewise, but one only Mediatour, which is Christ, and that to offer gifts to them, was to present sacrifices to the Diuels.

Let vs now come to the booke de *Viduis*, composed by *S. Ambrose*: When *Peter's* mother in law (saith he) had a sower, *Andréw* and *Peter* prayed vnto the Lord for her: And thou widow, hast so many neere friends which pray for thee (to wit) the Apostles and Martyrs, if thou comest to them in vnitie of deuotion. It becometh then to pray vnto them, &c. For they can pray for our sinnes, sith they haue washed away thir owne with their owne blood. Without searching any further, *Sixtus Senensis* one of your writers confesseth, that *S. Jerome*, and some others of the Fathers, haue suffered themselves to be transported in such a sort, through the heat and vehemencie of their Orations, that sometimes they made Hyperboles, that is to say, and speake more cleerely, they surpassed the bonds of truth. *Erasmus* of Rotterdam in his preface vpon this booke intituled, *de Viduis*, saith; that in this fertill matter so pleasing to the cares of the vulgar people,

S. Ambrose and *S. Jerome*, &c. haue passed their limits, and we ought to note, but not to imitate that which they haue said.

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people, he hath let loose the bridle of his tongue, and painted his discourse with the colours of Rhetorike, in such a sort that the Ignorant people could not well iudge thereof, but the learned only. In fine, that he thought he laboured to set forth his language by some artificiall drafts, to make a shew & flourish of the ornaments of his eloquence. Howsoever, if hee were the author of this booke, hee hath wandred out of the way, and hath not well remembered his owne lesson, *That Christ is our mouth, by which we speake to the Father; our eye, by which we behold the Father; our right hand, whereby wee offer to the Father, and that without this Mediatour, there is no coming vnto God, neither for vs, nor any of the Saints.* You alleage also for the establishing of your superstition, *Saint Ieroms* letter dedicated to *Paula*, to whom yee appropriate that title which ordinarily your companions doe attribute to the Virgin *Mary*, that is, calling her holy Lady. But if we examine this epistle of *S. Ieroms*, he speaketh to *Paula* who was absent and in heauen, as if she had been present, and that by a figure, and certaine manner of speech called in Schooles *Apostrophe*, whereby he not only prayeth vnto *Paula*, to supplicate God for *Bliss*, but for himselfe also in his extreame age. Likewise he salueth *Paula*, and saith *vale* to her, that is, farewell, or God keep thee in good health. If then you will take these words to the very letter, to conclude from thence that hee hath called vpon *Paula* with a full assurance that she heard him, and could perswade the diuine Maiesie to heare her request, you must likewise grant me, that he discouraged with her mouth to mouth, and that in praying to God to preserve her in health, he beleued that she, and all the Saints in Paradise, desire that after their departure, we should commend them to God in our prayers. But as ye will deny me the last point, so I deny you the first, and that for these three reasons: The first is, that in the Epitaph he made for his friend *Neposian* departed this world, he calleth him blessed, because hee neither heard nor saw the miseries of this world, nor the barbarian rage against the Christians. Whereunto hee addeth, that those words were as one

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would say doubts and pronounced in vaine, because that *Neposian* heard him not, and that he with the other Christians in his time was assured that *Neposian* was in heaven with Iesus Christ, and ioyed to the companie of Saints. Now this that *Jerome* hath plainly spoken of *Neposian*, that he heard him not, he also vndoubtedly hath beleected, and vnderstood of *Paula* and the other Saints, departed, who are established in their blessed estate, and receiued into paradise to enioy there the same rest with him. The second reason is, that hee manifestly declareth to vs in his Commentaries vpon the prophetic of *Ezekiel*, that the Saints liuing in this world cannot succour vs, nor cousequently the departed through their prayers and intercessions. For in his exposition of this admonition of the Prophet *Ezekiel*, chap. 14. vers. 14. though these three men, *Noah*, *Daniel*, and *Iob* were in the midst of Ierusalem, &c. they could neither deliuer them, nor their owne daughters. *What shall we say* (saith *Jerome*) *of those which thinke that by the merit and vertues of their fathers, their peruerse children may be deliuered from hell fire?* Every one shall die through his owne sin, and shall be sowed through his owne righteousness. In vaine the *Letter* say, *Abraham is our father, hauing no bemarkes; but if there be confidence in any, let vs put our trust only in the Lord.* The third reason, for that he testifieth of these two Christian women, who had bin instructed by him, to wit, *Paula* and *Blasilla*, is, how they vpon the point of their death, did not recommend themselves to the Virgin *Mary*, nor any of the saints in paradise, but to their only Lord and Sauour Iesus Christ. *When* (saith he) *she seuer burned Blasilla, and that her bed was beset with her dearest friends, behold her last words were, Pray you to the Lord Iesus Christ that hee forgive me. Likewise, whom will give me wings* (saith *Paula*) *as a dove, that I may flee from hence, and rest me.* *My soule thirsteth after thee, my flesh oftentimes wisheth for thee.* Notwithstanding this, we cannot wholly excuse him. For himselfe requiring *Paula* by his prayers to succour him in his old age, followed not y rule which he himselfe had giuen to *Paula* and *Blasilla*, to call only vpon God, neither

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the example of their confidence in the only Saviour Iesus Christ, and such that herein he hath failed; as by his owne instructions we haue proued; his authoritie bindeth not vs to follow his error. Now resteth that supplication which according to your opinion *S. Austin* made to the Virgin *Mary*, and to all the saints. For prooffe whereof you cite the 40 chapter of his Meditations, where he saith, *Holy and immaculate Virgin, mother of God, mother of our Lord Iesus Christ, vouchsafe to make intercession for me vnto him, of whom through thy vertues and merits thou wast made the holy Temple.* You alleage with a bad conscience this booke of Meditations: for you know that *Erasmus* and some other Doctors durst not affirme it to be *S. Austins*. Also you are not ignorant that the Canon *Gares* attributeth this supplication to *Fulbert* Bishop of *Chartres*. And indeed, whosoever shall conferre this prayer printed vnder *S. Austins* name, with his sentences, which I haue already alleaged against you, whereby he absolutely condemneth the inuocation of Saints, will iudge with these learned men, who had a better conscience then you, that none can attribute vnto him this prayer, without doing him shame and accusing him of manifest contradiction in his writings, and of faining in that which he saith of Iesus Christ; that hee only can present vnto God his Father the prayers of his people, because there is no saluation but only in him: and of himselfe that he speaketh more safely to Iesus Christ then to all other saints in paradise. After this as in a passage you propose against vs the authoritie of *S. Leo*, and *S. Gregory* Popes, *S. Gregory of Tours*, *S. Anselmus*, and *S. Bernard*. And you could name many other protectors of your cause, if you were not of an opinion that the halfe of them which you haue already named, were not more then too sufficient to make the Calvinists and Lutherans to blush, if they had any blood in their hearts. I confesse that the inuocation of Saints, and namely of the Virgin *Mary*, was finally authorized by the latter of these Popes, if that be true as is reported; and brought vp by all force into the seruice of the Church about the yeere of Christ 600: because that in

The Papistical Doctors make no conscience to discouer the shame of their fathers, seeing they attribute to them such shamefull matters.

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but we denie
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those daies there was no more *Arhanases*, nor *Chrysostom*,
nor *Cyprian*, nor *Austins*, to stop the breach, and repulse
it from gaining the heart of the vulgar people: I confesse
also, that *Anselmus* and *Bernard* living in that miserable
age, wherein superstition was the Mistris of the field,
strooke their sailes and halted on both sides, to accommo-
date themselves to the custome of their time, through feare
and carnall wisdome: but I adde hereunto, that if you had
euer a yeine in your heart of shame, you would then blush
in your soule, and would be ashamed to ranke *Anselmus*
and *Bernard* with these, who through their writings haue
confirmed your tradition, touching the adoratiō of Saints.
For it was impossible for them to confirme you and your
predecessors in your opinion, seeing themselves were ne-
uer firme therein; but very inconstant and variable. For at
sometimes they counselled the Christians to come vnto
God by the Virgin *Mary*, calling her the Mediatrix and
Sauioresse of mankind; at other times they admonished
them of the cleane contrarie, and to adresse themselves
to God only, through the intercession of his only Son, and
not to put their hope, but in the mercie of the Father, and
in the full satisfaction which his Sonne hath made to him
for our sinnes. Howsoeuer it be, we finde in *Anselmus* Me-
ditations the formall of prayer, which he made vnto God,
and published to the intent al Christians might vse it with
him for their instruction and consolation. Lord my God
(saith he) I pray vnto thee, because thou art neere vnto all
those which call vpon thee, and those which call on thee in truth;
for thou art the Truth. I beseech thee, let thy truth thou teach
me, that I may inuocate thy cleuencie, for I cannot pray as I
ought; but most blessed truth I beseech thee to instruct me. To
be wise without thee, is to become foolish; but to know thee is
perfect knowledge. O diuine wisdome instruct me, and learne
me thy law: for I beleue that he is blessed whom thou shalt in-
struct, and he to whom thou shalt teach thy law. I desire to in-
uocate thee, and intreate thee that it may be in truth. What is
it to call on the truth in truth, but to inuocate the Father by
the Sonne? for what is there more sweete then to pray the Fa-
ther?

A formular of
Anselmus his
prayers.

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ther by his only Sonne, and to moue the Father vnto compassion by the remembrance of his owne Sonne? So haue wicked liuers been taken out of prison and bonds; so those which are condemned to lose their heads, recovered not only their liues, but an extraordinarie fauour, when they shew to the angrie fathers the loue of their children: Euen so almightie Father, through the loue thou bearest to thy almightie Sonne, I beseech thee draw my soule out of prison, to the end it may confesse thy name, deliuer me from the bands of sinne, through the intercession of this thy precious Sonne which sitteth at thy right hand. For surely I know not what other intercessor I could addresse towards thee for me, but only he which is the propitiation for our finnes who sitteth at thy right hand, who through the glorie which is common to him with thee, solliciteth thy goodnesse for vs. Behold O God and Father my Advocate with thee, behold my High-priest which hath no need of being cleansed through the blood of any one, because hee shineth being sprinkled with his owne blood. I haue addrest thy welbeloued Sonne for my Advocate; I haue made him a Mediatour betwene thee and me, an Intercessor through Whom I am sure to obtaine pardon: behold he is my hope, to in him is all my confidence. If thou reuiekt me for mine iniquitie, as I haue deserved, regard me yet at the least in thy Sonne, that propitiation which thou hast prepared by one, that serued thee. Remember what thy Sonne hath suffered, and forget that which a wicked wretch hath done. In like manner we finde in his Epistles another forme made for the instruction and consolation of the sick which prepare themselves to die, in forme of a discourse, wherein the Pastor demandeth, and the sick person answereth. Art thou glad in thy selfe (saith the Pastor to the sick) that thou diest in thy Christian faith? Yea, answered the sicke. P. Doeſt thou confesse to haue liued so ill as thou hast merited eternall punishment? S. Yea. P. Beleeuest thou that our Lord Iesus Christ died for thee? S. Yea. P. Doeſt thou giue him thanks therefore? S. Yea. P. Beleeuest thou that thou canst not be saved but by his death? S. Yea. P. Go to then, whilst yet thy soule is in thee, for all thy saluation only in his death. Haue confidence in no other thing, trust and commit thy selfe wholly to

A similitude:

Our demerits. are forgiven through the merit of the Sonne of God.

Another forme of Anselmus, to comfort the sick.

this death, couer thy selfe only therewith, and with it wrap thy selfe round abouts. And if the Lord would iudge thee, say, Lord I oppose the death of Iesus Christ our Lord, betweene me and thy iudgement; otherwise I could not debate with thee. And if hee say vnto thee, that thou art a sinner, say, Lord I put the death of Iesus Christ our Lord betweene thee and my sinnes. And if hee should say once more vnto thee, thou hast merited damnation; say, Lord I put the death of our Lord Iesus betweene thee and my damnation; I offer vnto thee his merit in stead of that which ought to be in me, in whom there is none. And if hee should say yet vnto thee, that he is angrie against thee: say, Lord I put the death of our Lord Iesus betweene me and thy anger. This being accomplished, let the sicke say three times, Lord I recommend my spirit into thy hands. Thus Saint Bernard hath oftentimes exhorted the people in his sermons, not to stand vpon the Apostles, nor any other Saint which is but a man, neither to any Angel, but to goe straight forward vnto the Father of lights, who is the only iudge and witnesse of our thoughts, and to his Sonne Iesus Christ, the only Sauour and Bridegrome of the Church. For in his 23. Sermon expounding this sentence of our Lord Iesus Christ, *I am the way, the truth, & the life: Who will* (saith he, making Christ himselfe speake) *come, let come after me, let him come by me, let him come to me. After me, saith the Lord, for I am the truth; by me, for I am the way; to me, for I am the life.* And in his 15. Sermon on the 91. Psalmes *The Church* (saith he) *is excellent well described in the Canticle of Canticles, that hauing found the Watchmen, (or rather being found by them, for she sought them not) she staith not with those watchmen, neither contenteth her selfe in their company, but hauing enquired after her welbeloned, flies right towards him; for her heart had no trust in those watchmen but in her Lord: and it may be she would haue said to those which should haue counselled her otherwise, I haue my confidence in the Lord, which the Corinthians did not well obserue, when they met with those watchmen, but staied with them, and passed no further: I am (saith they) of Cephas, and I of Paul, and I of Apollo: but what haue these sober and well aduised watchmen*

S. Bernard sends
vs to Christ.

As we are of
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done? For they would not take to them the Bride, they which ought we to
were jealous about her, even with a godly jealousy, who had vowed stay with
to render her as a chaste virgin to her husband. And, if I deceive stay with
not my selfe, they pushed her forward, to the end she might passe Christ.
further to finde out her welbeloned. And it is to be considered
with what arrowes the Apostle S. Paul woundeth those which
someto stay with the watchmen: Paul, hath he been crucified
for you, or haue yee been baptized in the name of Paul? And
immediatly after: I will deliuer him (saith the Lord in the
91 Psalme) because hee hopeth in me: not (saith hee) in the
watchmen, not in man, not in Angel, but in me. Expect no good
from any but from me, and not by them: for enery good gift is
from above, comming downe from the Father of lights; for
through me the watchmen are profitable. But for the rest, the
watch of the secret intention, which is in the bottome of the
heart, must not only be of me, but also is made by me, because the
eye of man cannot penetrate so deepe; nor likewise the eye of an
Angel. Also in his 174 epistle he admonisheth the Monks
of his time, that the Virgin Mary would be honoured with
iudgement; because she hath no need of false honors, be-
ing adorned about in heauen with true honors. She takes
no delight (saith he) in a proud noueltie: the mother of rustinesse
and sister of lightnesse: to honor her in such a sort is not to ho-
nor her, but to take away honor from her. Moreouer, manife-
sting his faith to be only in God, in his 61 Sermon vpon
the Canticke of Canticles: My merit (saith he) is the mer-
cie of the Lord: for I haue no want of merit, so long as he hath
nowant of mercie. I boldly take from the bowels of the Lord
what I want, because they are full of mercie. Besides, he died
in this beleefe, saying, I confesse that I am not worthy of the
inheritance of the kingdome of heauen, and the which through
mine owne merit I cannot obtaine: but my Lord which hat-
teth it by a double right, that is, both by the inheritance of his
Father, and through the merit of his owne passion; content with
one he giueth me the other. And if I attribute it to my selfe
by vertue of the gift which he hath giuen me, I am not confoun-
ded.

The Virgin
Mary seeketh
not to disrobe
her sonne, or to
be clothed
with his robes.

The wel-spring
of our merits is
in the grace of
God, and not
in the righte-
ousnesse of me.

It is not yett five hundred yeeres since S. Bernard, who
was

The time and
place when S.
Bernard flo-
rished.

was Abbat of the Cloister of Clairual, liued in Burgundie,
one of the principall Prouinces of France, and was there in
greater reputation then al the other Monkes of his Orden.
His bookes doe plainly witnesse, that hee was more inclin-
ed to the inuocation of our only God and celestially Father, then to the adoration of Saints, and that he beleued
that no man could haue sure accesse vnto his throne of
grace, but by the merit of the death of our only Sauour
Iesus Christ. Your Fathers haue brought in and receiued
his bookes, in their Church without any contradiction;
and euen vnto this present you haue them in your Clois-
ters, and handle them daily. And yet for all this you loue
rather to affirme against your owne consciences that S.
Bernard constantly maintained the inuocation of Saints,
then roundly to confesse that he spake thereof with some
scruple of conscience, and very doubtfully, as appeareth by
his writings. In the repetition of the prayers, which our
Fathers haue addressed to the departed Saints, you nomi-
nate that prayer of *Origen*, and aske me whether *Origen*
that Doctor praying to the Prophet *Iob* (about the yeere of
Christ 220) was an Idolater? But sith that *Origen* was be-
fore *S. Ieromes* time, *S. Chrysostomes*, *S. Cyprians*, *S. Austins*,
S. Iohn Damascenus, and many other Doctors of the Primi-
tiue Church, according to *S. Ieromes* testimonie, who saith
that in the yeere of Christ 203, *Origen* was then of the age
of seuentene yeeres; it is maruell why you haue not done
him that honour, to place him in his ranke, and to cite his
prayers aswell as others. Moreouer, it is a wonder that
you doe this wrong to *Origen*, to attribute this prayer to
him; O *S. Iob* pray for vs miserable wretches, that the mercie
of God may deliuer vs. True it is that *Origen* had many
strange and dangerous opinions, in such sort that *S. Ierome*
saith of him, that hee commended his spirit, but not his
saith, that he set greatly by his translations, but not by his
doctrines and expositions; which hee tearmeth venomous
and farre from the sense of holy Scriptures, and doing
them violence: but howbeit, as wee haue already proued
by his disputations against *Celsus* the Philosopher, that he
spake

A double dis-
honor done to
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spake well of the inuocation of Gods name, and maintained that religious adoration appertaineth onely to God, and the presentation of our prayers to our only Mediatour and Intercessor Iesus Christ. If *Celsus* reproched *Origen*, that he and the other Christians worshipped our Lord Iesus Christ, and from thence sought to conclude that the Christians worshipped after the fashion of the Gentiles some other then God; would not he (*Celsus*) also haue replied that hee and his followers called vpon the Prophet *Iob*, and that they beleeued they offended not God in seruing religiously his seruant? would hee not likewise in good earnest haue flouted at this distinction of *Origen*, that the Christians worshipped no other but God, in calling on the name of Iesus Christ: forasmuch as Christ was not a simple man, as the Prophets & other departed Saints were; nor likewise a simple creature, as the Angels, but forasmuch as hee was also one God with the Father, and Lord of all things? And what likelihood is there that hee besought *Iob* to pray for him, when he himselfe prescribed this rule to all Christians to offer their prayers only to God, through his only Sonne, and protesteth in his eighth booke against *Celsus*, to haue followed it with the other Christians? His rule is, *That wee must adore the only soe- raigne God, and present our prayers to the only Sonne of God, who is his Word, and the first borne of all creatures, that as a high priest he might offer them vp to his God and to our God, to his Father, and according to his word the father of all liuing.* The practise agreeable to this rule is expressed in these words: *We worship as much as wee can through supplications and seruices one only God, and his only Sonne, his word and his image, offering our prayers to God the Lord of all things by his only Sonne, to whom first we doe address: them, beseeching him that being propitiatour for our sinnes, he would vouchsafe as high priest to offer vnto God our prayers, sacrifices and intercessions: and therefore our faith lieth in God through his Sonne who hath confirmed it in vs.* It is not credible then that *Origen* hath inuocated *Iob*, nor the other departed Saints, nor the Virgin *Mary* likewise, sith that hee himselfe in his ser-

Albeit that *Origen* was an impure writer in some other points, yet he hath shewed himselfe pure in the article of inuocation.

There is no likelihood that *Origen*, who sent vs vnto God only, should address himselfe to me.

The words of *Origen* are very expresse against the inuocation of Saints.

mons comprehendeth them all together in the number of sinners, which are not entred into heauen through their owne merits, but by the only faith in Iesus Christ: Shall we thinke (saith he in his 27. Sermon and 2. tome) that all the Apostles were offended in our Lord, and that his mother was exempted? If she hath suffered no scandall in the passion of the Lord, then Iesus died not for her finnes. But if all haue sinned, and haue all need of the glorie of God, to be iustified and redeemed through his grace; surely Mary was offended in that very houre. And this is it which Simeon prophesied, saying: And thy soule also (which knowest thou hast conceived without a man, and who hast heard by Gabriel, that the holy Ghost should come upon thee, and the power of the most High should ouershadow thee) euen thine shall a sword pearce thorow, and thou shalt bee smitten with the blade of doubtfulnessse, and thy thoughts shall distract thee, when thou shalt see him to be crucified and put to death, whom thou hast heard called the Son of God, and knewest to be begotten without the seede of man. But what will you say, if I should shew you that your owne men haue not held these Commentaries vpon Iob, nor Origen's Lamentations (wherein hee praieth the Saints to prostrate themselves for him to the mercies of God) for authentical bookes? For, as Pope *Galasius* hath reiected the booke of Lamentations attributed to *Origen*, and iudged to be Apocrypha; so *Sixtus Senensis* sheweth in his fourth booke, that the Treatise vpon Iob, and some such like books, were not composed by him, but by some other author, which certaine of our Fathers suspected of heresie. For in his second booke, he compareth these three diuine persons, to wit, the Father, the Sonne, and the Holy Ghost, to three hornes of the Diuell, and tearmeth the doctrine of the holie Trinitie a sect, and a heresie of three Gods. All men of reason and discretion, taking heede to the falschood of these allegations; will they not haue in abomination your audacioulnesse and impudencie, to proue the ancience of the adoration of Saints by witnessses of no credit, and by depraued bookes cast off a long while agoe by your predecessors? Moreouer, as the *Arrians*, *Montanists* and sun-

What might
haue been the
offence of the
Virgin Mary.

The Papists
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die other heretikes, haue mixed their poyson among the sound doctrine contained in the bookes of the ancient Fathers: and like as diuers superstitious persons haue annexed to the wholesome instructions of those Doctors (touching the inuocation of one only God, & the intercession of one only Mediatour Iesus Christ) the leauen of the inuocation of Saints to corrupt the pure seruise instituted by our Lord Iesus Christ in the Apostolicall Church: euen so the successors of these enemies of the ancient puritie, perceiuing that the zealous followers thereof, made vse of the good bookes of the ancient Fathers to encounter their superstitions, haue continued in falsifying more and more their bookes. And to make vp the measure of their Fathers, being assembled in the Councell of *Trent*, they enioyned some to change, cut off, and condemne, whatsoeuer they should finde, and iudge offensefull, and contrarie to their errors. Vpon which, the Iesuits are diligently employed, following therein the example of the idolatrous Gentiles, who perceiuing (as *Anuebinus* complaineth thereof in his third booke) that they might be conuicted of falsehood by *Cicero's* bookes (touching the nature of the Gods) formerly published, corrupted them, and maliciously concealed them, that no more mention might be made of them.

For the Iesuites haue made two Registers, imprinted at *Naples*, *Madril* and *Antwerp*, wherein they haue not only put sundrie words and sentences of the Fathers, which expressly they commanded to chaunge and deface out of their bookes; but also added certaine annotations to their writings by some great personages to helpe and ease the memorie of the Reader, yea without sparing their owne Teachers, who haue laboured asmuch to impart vnto vs the true exposition of the Fathers doctrine, as they to bereaue and rob vs of it. Now to cōsen the world they haue intituled these fine bookes, *Indices expurgatory*, that is to say, Purgatiue Indices, or Registers; which more aptly may bee teamed Putrefactiues. For so farre off is it, that these scullions haue laboured to purge the booke of the ancient Fathers, and their expositors from staines and filth; that

The Papists
take delight in
troubling the
fountaine of
liuing waters.

The mystrie
of Satan ap-
pears not
ably in the
Iesuits Index
expurgatory.

Shreds of the
abovesaid In-
dex, whereby
one may haue
knowledge of
the whole
peece.

As Rauen
turne aside fro
the sound parts
of a carkeffe,
and fall vpon
the rotten: so
the Iesuits re-
iect that which
is most holy in
the writings of
the Fathers,
and stand vpon
the impure.

contrariwise they haue defiled them, wheresoeuer they laid their clutches on them, full of stench and putrefaction. I am ashamed to discover their villanies: but seeing I haue begun, I must proceed at once in manifesting it to them. In their Index of Spaine they haue ordained to deface these words of S. Hieronimus, whereby he declareth the reason why the wise virgins answered the foolish, that they could not giue the of their oyle, to wit, *because none ought to be succored with the works and merits of another.* In that very Index they command to race out of S. Anselmus booke of the manner of visiting the sicke these words of great consolation: *Beleeuest thou, that thou canst attaine vnto glorie, not through thine owne merits, but by the vertus and merit of Iesus Christ? Beleeuest thou y^e be died for our saluation, and that none can be saued through his owne merits, nor no otherwise then by his death and passion?* They iudge also in that Index, that these words (annexed to S. Chrysostoms Register of his hookes) ought to be defaced, to wit, *that faith only iustificieth, and faith only saueth,* grounded on certaine sentences of S. Chrysostoms, noted in y^e said Register. It admonisheth the Reader also to reiect this glosse, that *There are no more workes in the world to come, nor any calling to repentance &c.* Which was receiued fro the discourse of Epiphanius in his treatise of Heresie, 59. Likewise, it ordaineth that this proposition be raced out, that *Prayer be made for the liuing, but not for the dead.* Which was taken from S. Ieromes admonition, vpon the third chapter of the Epistle to the Galathians: whereupon he noteth this sentence of the Apostle, that every one shall beare his owne burthen: *Whilest we are in this present world we may succour each other, either by prayers or counsels: but when wee shall appeare before the iudicial throne of Christ, neither Iob, Dauid, nor Noah can pray for vs, &c.* What else? haue not the Iesuits commanded in the two Indices of Spaine and the Low Countries, to cut out of the Register added to S. Chrysostoms bookes, these words, *That all the Prophetes haue bin married:* whereby the Reader is sent to that which S. Chrysostome speaketh thereof in his 56. Sermon vpon S. Matthew, where he pro-
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ueth by the examples of *Moses*, *Eſay*, and *Ezechiel*, that all the Prophets had wives and houſes. In the Low-Country Index they condemne the ſentences of one of their principall writers called *Faber Stapulenſis*, whereby hee maintaineth that *S. Ierome* and *Chryſoſtome* have taught that inuocation appertaineth to none but vnto God only. Alſo they would haue one to purge the writings of *George Caſander*, touching the naturall expoſition of the word *maria*, and of whatſoeuer hee alleageth in his bookes concerning the cuſtome of the Apoſtles firſt ſucceſſors, to wit, that they haue communicated in the Lords Supper for more then a thouſand yeeres vnder the two ſignes of bread and wine. They haue alſo commanded to raze out the annotations of *Erasmus* of Rotterdam vpon the third chapter of the firſt Epistle to *Timothy*, and in like maner thoſe of *S. Chryſoſtoms*. It is an eaſie matter for the Jeſuits to fight with the bones of the dead, which cannot ſpeak. That a Biſhop muſt be the husband of one onely wife. Finally, as many lines, ſo many corruptions and as many infallible markes of their vngodlineſſe, and ill conſciences. For albeit they ſeek to couer their impietie vnder that falſe mask which cannot the title of purgation; yet ſo it is, they do moſt manifeſtly diſcouer it, by the ſoueraigne authority which they take to themſelues, in cenſuring and condemning as Iudges the inſtructions of their anceſtors, conformable to the word, which God himſelfe hath inſpired into his Prophets and Apoſtles. And if they had made no doubt of the teſtimonie of truth, which ſhined in the books of thoſe firſt lights of the Church, they would not haue inforced themſelues to quench them ſo much, but might thereby haue been armed to haue defended and preſerued themſelues. On the other part, if they had been faithfull keepers of their writings, which were put into their hands, they would haue altered nothing neither concerning the matter, nor the forme thereof, but would haue been carefull to haue preſerued them in their originall puritie. But knowing now that theſe falſaries haue not kept the treaſure committed to their charge, but haue mixed among them their lead; with the pure gold which they receiued from their anceſtors: what man is it among vs, which will dare to aſſure

himself of the sinceritie of those authors and sentences, which they alleage against vs; and of the integritie of the interpretations, which they recommend vnto vs, and of the truth of those examples which they propound vnto vs? And sith I haue quoted so many excellent sentences of the Fathers, manifestly contrarie to those which you haue produced in your epistle vnder the name and authoritie of the same Doctors; what should we doe in so great a contradiction of those sundrie rules of prayers, cited aswell in the one part as on the other? as alreadie wee haue vnderstood, that there is nothing more sure, when any point of doctrine is to be disputed, or of the true sense of some texts in the Bible, then to hold our selues to Gods law, which is a faithfull witnesse, according to the counsell of the Prophet *Esaie*, chap 8. verse 20. to give the exposition of the law of God in expounding it by the Scripture it selfe, imitating the example of *Esaie*, and some other Doctors of the old Testament, which is represented by *Nehemiah* before our eyes, in the 8. chapter, and 2. verse. Euen so when a question is of the true rule and manner of prayer, there is nothing more expedient then to follow in all our prayers, that only forme of prayer which our Lord Iesus Christ taught his Apostles, as *S. Terentian* and *S. Cyprian* shew vs by their excellent discourses touching the excellencie and perfection of this prayer. And *S. Austin* in his epistle which he wrote to a Christian widow called *Proba*: Wee say no other thing (saith he) then that which is contained in the Lords Prayer, if we pray rightly and conueniently. And whosoever should say any thing which is not agreeable with this Euangelicall prayer, though he prayeth not unlawfully, yet he prayeth carnally: and I know no reason why, but that one may say he prayeth unlawfully, sith that such as are regenerated by the holy Ghost, ought to pray spiritually. By which admonition *S. Austin* signifieth to all Christians, that all prayers which haue not their foundation in the prayer of our Lord Iesus Christ (as are such which be addressed to the Saints departed) are carnall and unlawfull.

But to returne to your obiections; where you say that you

Mariners in the obscuritie of a tempest, haue their recourse to their compasse and needle, and Christians to the law.

A saying of *S. Austins* very worthe to be noted.

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you let slip in silence the miracles done through the inuocation of Saints, and yet you send vs to the 22 booke of the Citie of God: and we send you back againe to that which wee haue formerly noted, to wit, that *Vines* testifieth that many sentences haue been annexed to that booke of the Citie of God, and for that reason we ought to giue no beleefe thereunto. But rather as *Origen* witnesseth vpon *Ieremias*, it behoueth vs to call for witnesses the holy Scriptures: forasmuch as without those witnesses our sense and discourses are of no credit, which *S. Austin* also giueth vs to vnderstand by this exhortation, that whatsoever wee would haue men to beleue, we must proue it by cleere testimonies of holy Scripture, and vse them against the enemies of the Church. And if we should grant you, that many miracles haue been done by the inuocation of Saints, yet you cannot with a good conscience gather fro thence, that this seruice was pleasing to God, seeing that the false prophets and ministers of Satan, haue sought to set vp their impieties through the lustre of many miracles. Thereupon *Moses* aduertiseth the people of his time (saying in *Deut.*

13.1.) *If there arise among you a Prophet or a dreamer of* *Deut. 13.1.*

dreames (and give thee a signe or wonder, and the signe and the wonder which he hath told thee come to passe) saying, Let vs go after other gods, which thou hast not known, and let vs serue *The reprobate*
them, Thou shalt not hearken vnto the words of that prophet, *thelues haue*
or vnto that dreamer of dreames: for the Lord your God pro- *done guilefull*
ueth you, to know whether you loue the Lord your God with all *miracles*

with you, to know whether you loue the Lord your God with all
your heart, and with all your soule. And Iesus Christ in the 24

of Matthew and 23 verse, saith, If any shall say vnto you, loe *Matth. 24.23.*

here is Christ, or there, beleeue it not: for there shall arise false *24.*
Christs, and false Prophets, and shall shew great signes and won-
ders; so that if it were possible, they should deceiue the very e- *25.*
lites. Behold I haue told you before (according to which Saint *1. Thess. 2.*
Paul writeth in the 2. of Thess. 2.) that the coming of the

Some of perdition, who shall sit as God in the temple of God, and
shall exalt him selfe against God, and shall be by the working of
Satan, with all power and signes and lying wonders; and in all
deceitablenesse of vniuersitie among them that perishe.

Whereupon.

By how many
meanes Satan
shal exalt him-
selfe againſt
the faithfull.

Why Anti-
christ's ſignes
are called lies.

Whereupon S. *Auſtin* grounding himſelfe, ſaith on the 9. *Psalme*, That *Antichriſt* ſhall uſe force in his empire, and de-
ceit in his miracles. And in the treatiſe of *Anticriſt*, which
is added to his bookes: *Antichriſt* (ſaith he) ſhall riſe up a-
gainſt the elect by three manner of waies: by terrors, by gifts,
and by miracles. And *Chryſoſtome* ſpeaking of the falſe Do-
ctors, on the ſeuenth chapter of S. *Matthev*: They caſt forth
diuels (ſaith he) in the name of Chriſt, hauing the ſpirit of the
enemie, or they rather doe not caſt them forth, but ſeeme to
caſt them forth, through the colluſion which they haue with
the diuels; and ſo alwaies they caſt them forth, and neuer doe
beate. The diuels enermore crie before them as if they were
chaffized, and they neuer come forth of them as though they
were afraid. Behold therefore *Theophylact* teacheth vs in
the explication of the ſeuenth chapter of S. *Luke*, and name-
ly on the ſecond verſe, that preaching is confirmed by mi-
racles, and miracles by preaching: for oftentimes diuers
haue done wonders by the diuels, but their preaching was
not found: therefore their miracles alſo were not of God.
Which *Anſelmus* appropriating to the miracles of Anti-
chriſt in his Commentaries vpon the ſecond Epiſtle to the
Theſſalonians, and ſecond chapter: *Theſe ſignes and won-
ders* (ſaith he) ſhall be lying, either becauſe they ſhould deceiue
the mortall through magicall viſions, or elſe, becauſe that al-
though they ſhould be wonders and prodigious ſignes, yet they
ſhould draw vnto lies ſuch as beleeue in them. Moreouer, *Mo-
ſes* recounteth in the booke of Exodus, that *Pharaohs* Ma-
gicians haue imitated and counterfeited many miracles,
which he formerly had done in the countrie of Egypt. Alſo
Hippocrates reciteth in his booke de *Morbo Sacro*, that ſome
Sorcerers in his time healed many of the falling ſickeſſe
in making ſacrifices and certaine prayers, becauſe they
would be reputed as holy perſonages. The like writeth
Bodin of *Appolonius Thyauent* and of ſome other Sorce-
rers which chaſed away diuels, and did many other won-
ders through ſainedneſſe and colluſion. This is that alſo
whereof the Emperour *Charles* the Great would aduertise
vs by his third and fourth bookes, made vnder his owne

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name, and approued by Pope *Adrians* Legats, and many other Bishops of France, Germany, and Italie, which were present in the Councel of *Frankford* in the yeere 794. *There is great danger* (saith he) *in many miracles, because there may be in them some craft of that crooked Serpent, which doth transfigure himself into an Angel of light: for many miracles are done by those Angels renouled, by Powers, or rather by spirituall subtilties, which communicate to diuers miserable wretches the gift of prophecying, and doe many strange things through their officers, of which sort those shall be which shall say, Lord, Lord, haue we not prophecied in thy name? and haue wee not cast out diuels in thy name? and by thy name done many great workes? To whom the Iudge will answer, I neuer knew you. To this end also, S. Gregorie Bishop of Rome saith, Because oft times miracles are done through the inspiration of the diuell, my brethren loue not those signes as are common with the reprobate. And S. Austin saith, The diuels doe miracles, like vnto those which were done by the seruants of God, &c.*

Considering therefore that the wicked Spirit hath often times done miracles among the Iewes and Gentiles, and that it was foretold that Antichrist and his supporters shall in great number doe them in the latter daies, to establish their errors, and seduce the elect of God, if it were possible; it is a follie in you to conclude that the miracles done, through the innocation of the departed Saints, is a seruice pure and approued by God. But to reprove the course of your fine discourse, adorned with this figure of preuention: *There is one thing (will some man say) which troubles much these heretikes, and what is it? how they cannot vnderstand nor imagine that the Saints doe heare vs, affirming that it is vnpossible for a man praying beneath on earth to be heard of the departed Saints into heauen.* Which according to the scope of your writing is the second point which wee haue yet to examine. It were to be wished that in this examination you were more discreet and sincere. You consider not that in tearming vs heretikes; because we will not beleue that the Saints deceased vnderstand and heare the prayers of those which call vpon them, you also reprove *Salomon*

A notable sentence of Charles the Great, touching miracles

The pretended miracles of Popedome, are rather a presumption of a false then of a true seruice.

The subject for which the Papists rearme vs heretikes, declareth them to be imposters and heretikes themselves.

1. Kings 8. 39.

the wife of heresie, who teacheth vs in the first booke of Kings, and 8. chapter, that there is none but God only who knoweth the hearts of all men, and that that is one of the principall causes wherefore we should call vpon him; and to expect from him alone the accomplishment of our desires. *Loyd* (saith he) *what prayer and supplication soeuer shall be made of any man, or of all thy people Israel, when euery one shall know the plague in his owne heart, and stretch forth his hand in this house: Heare thou then in heauen in thy dwelling place, and be mercifull, and doe, and giue euery man, according to all his waies, as thou knowest his heart (for thou only knowest the hearts of all the children of men.)* Moreover, in stead of speaking seriously, you at your pleasure flout at *Caluin*, and our arguments. You say, *that our strongest arguments, and that which we most set by, is, that which wee hold from our Captaine Caluin, who asketh you in the third booke of his Institutions; chap. 20. sect. 24. Who hath revealed to you this secret, that the departed Saints haue so long eares to stretch them downe vnto your words? and so sharpe eyes, that they can behold your necessities?* It is maruell that you, who so diligently set forth your tongue with the colours of Rhetorique, vnderstand not, that hee maketh this demaund of you by an *Ironia*, or manner of mockage, and laugheth at your foolish imagination, that the Saints, which are aboue in heauen, heare and see what is done here beneath on earth. For without searching any further, *Caluin* confesseth in that very section, that the soules of the blessed, albeir they are separated from their bodies, and vse no more the instruments of eyes and eares, yet vnderstand many things, which concerne the aduancement of the glorie of God, and his kingdome. Yea and that they seeke it with a settled and vnmooued will; which may bee proued by some texts out of the Bible: but hee condemneth the boldnesse of your Sophists, who without any testimonie of holie Scripture, dare affirme that the brightnesse of Gods face is so great, that in the contemplation thereof the Saints may behold as in a mirrour the things which in this world do happen. But whilest you bark against this demand of

Caluins,

Caluin speaketh to the foolish, according to their folly.

If the Saints see all things within the mirrour of eternitie, it would follow that

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Caluins, you dissemble our arguments, and accuse your selues of falsehood and deliberate malice, seeing you vaunt that you haue read the writings of our Ministers, and haue therein obserued the reasons which they propound against the second point of your doctrine. If it be true that you haue perused the principall reasons of our Pastors; why then do you let passe in silence that which they haue drawne out of the fountaine of the holy Scriptures, and namely in the 9. chapter of Ecclesiastes, vers. 6. *That the lone and the hatred of the dead is now perished, and they haue no more portion for ever in all that is done vnder the Sunne.* And in the 63. chapter of *Esay*, and 16. verse, *Esay* 63. 16. *Lord thou art our Father, though Abraham be ignorant of vs, and Israel know vs not.* Whereupon this argument of our Teachers is grounded. The holy Scripture manifestly instructeth vs in those aboue said texts, & the Saints deceased this world haue no more portion in the things which are done vnder the cope of heauen, nor any knowledge of our affaires. Therefore it is a folly in them, which yet walk in this vaile of miserie, to call vpon them.

But to proceed on with the course of your inuectiue, you say, that the disciples of *Caluin* and *Luther*, to shew themselves wiser then their Masters, haue begun since that, to demand of the Catholiques some expresse texts and examples taken out of the holy Scripture, whereby it might appeare that the Saints aboue in Paradise vnderstand & heare our prayers. Whereunto I reple, that *Luther* and *Caluin* haue not required of you any expresse texts by the which it might appeare that the deceased Saints heare our Prayers; because they knew exceeding well, that there could not be found for it so much as one only word in the Word of God. For what saith *Caluin* thereof in his 3. booke and 20. chapter, sect. 21? *What angell or diuell euer reucaled to any man any one syllable of this intercession of Saints, which these men haue forged? For in the Scripture there is nothing said thereof.* What reason had he then to seeke it there? And as for vs, which are none of *Luthers* or *Caluins* disciples, but *Christis*; wee require of you some proofes taken out of the

The Papists
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of Saints.

We neither de-
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ture.

Eccle. 9. 16.

Esay 63. 16.

Two false prin-
ciples and
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Papisticall Do-
ctors.

marrow of the holy Scripture, not for that wee thinke it is possible for you; but because wee might haue the greater oportunityon to confute you of leasing euen by your own consciences. And when all is said, and when we come to that, ye feare the blowes, & to saue your selues from them, you answere vs reciprocally by a demaund, whether wee can proue our negatiue by some text, to wit, that the Scripture teacheth vs not, that the Saints which are in heauen can heare our prayers. In your inuectiue against *Caluin*, you reproch him in that hee wanteth Philosophie: but herein I may rebuke you by an argument farre more forcible, that you haue not learned the lawes Dialecticæ, (that is, of Logick) which teacheth vs, *Quod affirmanti incumbat probatio*, to wit, that he which affirmeth any thing, is bound to proue his affirmation. So it is then, that you affirme, that the holy Scripture teacheth vs that the departed Saints heare our prayers, and wee contrariwise denie it; then it is not in vs to confirme our negation, but in you to ratifie your negation; which is vnpossible for you: notwithstanding you are so imprudent, or rather so impudent as to say, that we may reade ouer the Bible as oft as we list, yet we shall neuer produce thereout one only text contrary to your opinion. If your conscience be not feared, it hath already conuicted you of falschood by the reading of those two places, which already I haue quoted out of the 9. chapter and 16. verse of Eccle. and Esay 63. vers. 16. where the holy Ghost guiding the pen of these two men of God, teacheth vs that they which are departed this life, haue no portion in our businesses which are done vnder the Sunne, but that they are ignorant thereof.

Let vs now come to your demonstration; that the Scripture saileth you not in this point: for to awaken our spirits, you first command us to note this expresse text of Scripture, that the Angels in heauen vnderstand our prayers, seeing they are the reporters of them to the diuine Maiestie, as appeareth by the same scripture. Secondly, it is an expresse text of scripture, that the Saints shall be in heauen as the Angels, according to the saying of the Sonne of God in the Gospel. Where-

unto

unto you adde your conclusion, *that the Saints heare our prayers, like the Angels (unto whom they are likened) heare them.* If some one should propound this your argument borrowed from *Bellarmino*, to Scholars which haue heard the rules of Logick, they would quickly smell out your deceit, and would replie, that you doe not aptlie appropriate it to the Saints departed, because to conclude from thence (according to the right forme and rule of Logicians) that the Saints departed vnderstand our prayers, you must first haue proued, that Iesus Christ saith in the 20. chapter of *S. Luke*, that the departed Saints are Angels, and not as you make them, like vnto Angels. They would likewise reiect your reason, and confirmation which you annex vnto this sentence, *that the Angels vnderstand our prayers, because they are the reporters of them to the diuine Maiestie, as appeareth by the holy Scripture.* Mark you not here a fine prooffe, to say it appeareth by the Scripture that the Angels report our prayers to God, without quoting so much as one testimonie? From hence it comes, that hauing taken your principall peeces from *Bellarmino*, you durst not alleage that place of holy Scripture which is in the 12. chapter and 15. verse of *Toby*, where the Angel *Raphael* saith, *That hee is one of those seven holy Angels, which presents before the Maiestie of God the prayers of the Saints.* If it be in regard that you make conscience to confirme your proposition out of a booke which is Apocrypha, I commend you, and in that I preferre you before your Master. Or if it be because you haue not read, nor remembred well, that text which he alleageth in his booke of the blessednesse of the Saints, I pardon you for it. Touching the rest, it seemes at the first sight, that you make some stop at falsifying the 36. verse of the 20 chapter of *S. Luke*, and of following therein the example of *Bellarmino* & *Richerome*, who in stead of saying as Christ did in answering the Sadduces, *that the Saints shall be* (to wit, in the resurrection of the flesh) *like the Angels*: they turne this text as if Christ had said, *that they are like to the Angels.* But in the repetition of your argument trusted to your conclusion, you

The Papists can neuer proue, that the Angels are the reporters of the prayers of the Saints before God.

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shew your selfe to be of the same humour as your School-
masters aboue said are; seeing you change the future tense
into the present; to maintaine with them that the Saints
are like to the Angels: and that against the intention of
our Soueraigne Lord and Master Iesus Christ, who dispu-
ting against the Sadduces, which denied the resurrection
of the bodie; and had propounded this question to him,
worthie to be laughed at, touching a woman which had
had seven husbands, whose wife she should be in the re-
surrection, sheweth them vpon this occasion, that the
faithfull shall then be glorified, euen in regard of their
bodies which shall not bee mortall, nor corruptible no
more, but as the spirits of the Angels are, and consequen-
ly shall not be inclined to mariage, for the maintaining of
their race and posteritie, but shall be like to the Angels
which doe not marrie. Now foreseeing through the agili-
tie of your spirit, what we might reple on that aboue said
place, you thinke that you heare vs already answer, *that*
this similitude of the Angels and Saints, whereof our Lord
spaketh in the Gospell, consisteth only in their felicitie and
blessednesse and not in their nature and office, that is to say (as
it hath pleased you to expound it) that the Angels and the
Saints shall be in heauen equall and like each other, because
both of them shall be blessed, enioying one selfesame glorie and
felicitie. Now as you can finde nothing therein to chaw
vpon, you grant vs this answer, and make it to serue your
turne, as a Fowler with his net, to take and ensnare vs. For
behold the argument which you ground vpon our an-
swer, is, *that seeing the felicitie and state of future life, hin-*
dreth not the Angels from hearing the prayers of the mortall,
why is it not possible that the Saints bring in the same fe-
licitie with the Angels and like vnto them, may not heare like-
wise our prayers as well as they? This text of scripture them
sheweth *that the Saints heare our prayers.* We denie the con-
sequence of this argument. If the felicitie of the Angels
hindreth them not from hearing our prayers, that it fol-
loweth from thence, that the felicitie of the departed
Saints hindreth not them also from the vnderstanding of

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our Supplications; the reason is, because the Angels (not-
withstanding their present felicitie) haue receiued from
God this charge, to watch ouer vs, and our safetie, as it is
written in the 34. Psalm. For which cause the Apofile
S. Paul calleth them administring spirits, sent for their
sakes that are to receiue the inheritance of saluation,
which the Scripturē speaketh in no place of the Saints de-
parted. You repeate afterward your affirmation, *that the
Saints deceased beare vs, see vs, and are not ignorant of that
which is done vpon the earth.* For confirmation whereof you
propound vs the example of *Abraham, who being dead and
in Limbo, knew many things which happened among the peo-
ple of the children of Israel, as one may perceiue by the 16.
chapter of S. Luke.* For first of all he knew, that the people had
the bookes of Moses and the Prophets, the ancientest whereof
was Moses, which had been written more then foure hundred
yeares after the death of Abraham. Secondly, he knew the life
which the rich Glutton led vpon the earth, and what miserie
poore Lazarus had there endured. Thirdly, he saw and knew
the estate and conditio[n] of that wicked wretch, and heard his
prayer, (although he was not heard) when he cried, *Father A-
braham haue mercie on me, and send Lazarus, &c.* Notwith-
standing there was a great distance betweene the one and the
other, as Abraham answered him: finally, albeit that the rich
Glutton was damned, saw he not Abraham? heard he not his
answere? gaue he not his replies? albeit there was a great
gulf set betweene them? Now there is no man that dares deny
all this; because it is the Gospell, and a storie pronounced by the
mouth of him which cannot lie, but is the very truth himselfe,
euen Iesus Christ. And if this thing and storie be true (as it
is) I now charge all the Calvinian and Lutherian Ministers,
and say vnto them, If Abraham (my Masters) being shut up
in Limbo, and not enioying at that time the sight of God, nor
being blessed but through hope, knew notwithstanding the
things of this world, the estate and miserie of the rich Glutton,
and heard him make his prayer and demand; will you thinke
that the Saints in Paradiſe, beholding God, and his most bright
sight, are better priuiledged then Abraham? I will reduce
your

From things
or persons
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like, we ought
not to draw
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sions.

An argument
from the least
to the greatest,
which hath
more colour
then strength.

your paradox and superfluitie of words into this summari: If (say you) *Abraham* in Limbo, being not yet blessed but through hope, knew the things of this world, (as appeareth by the historie thereof contained in the 16. chapter of *S. Luke*) the Saints in paradise enjoying the most glorious countenance of God, are not lesse priuiledged in that then *Abraham*. Now you presuppose that this is a sure foundation, that *Abraham* after his death knew the affaires of this world, and from thence you conclude, that the consequence which you draw from it is good and true. I say that in your discourse you interlarde many things false and vncertaine. For first you presuppose that *Abraham* was in Limbo, and in the place of such as are not blessed but through hope, when Christ spake of him and *Lazarus* to his disciples. Whereof we can shew you the contrarie in the 8. chapter of *S. Matthew*, and eleuenth verse, where Christ saith, *that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.* In which text you may see, that Iesus Christ promise th' all those which shall beleue in his doctrine, that their soules shall be transported into the kingdome of heauen, where were then at that time the soules of *Abraham, Isaac, and Iacob*. From whence one may easily gather, that Iesus Christ vnderstood in *S. Luke* by the bosome of *Abraham*, that which in *S. Matthew* hee calleth the kingdome of heauen. In consideration whereof sundrie of the ancient Fathers haue expressed those words of *Abrahams* bosome, by the name of Paradise. Likewise, there are some of them, which haue concluded from the abouesaid chapter of *S. Luke*, and some other places of holy Scripture, that men at their departure out of this life, enter (as touching their soules) either into eternall rest, or into eternal torment, and so consequently there is neither Limbo, or Purgatorie. *There are two waies* (saith *Lactantius* in his sixth booke of Baptisme) *by which it is necessary that humane life must passe: the one will carrie and lift men up into heauen; the other will cast them downe headlong into hell.* And *Origen* saith in his booke of Workes, that

It is impietie
to say *Abraham*
was in Limbo.
Matth. 8. 11.

Lactantius.

Origen.

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soules which depart this World, are either distributed into hell,
 or into the bosome of Abraham. In like manner, S. Epiphanius *Epiphanius*
 in his Treatise of Heresie, saith in his 19. chapter, that after
 death there is no succour, no pite, no repentance. For Lazarus
 cometh not to the rich Glutton, nor the rich Glutton to La-
 zarus; neither doth Abraham let fall his robes from on high,
 to enrich that wofull wretch; nor the rich Glutton obtaineth
 not also his request, though hee besought it of pitifull Abra-
 ham with many prayers: For the chambers are sealed vp, the
 time accomplished, the combat atchieued, the lists made voide,
 the Crowne giuen, and those which haue fought doe rest, and
 those which haue not gained before, are departed from thence,
 and those which haue not fought, cannot offer themselues any
 more for that purpose, and those which haue lost it in the lists,
 are put out, and all things are fully accomplished after our de-
 parture out of this world. S. Ierome teacheth vs the like in S. Ierome.
 his discourse vpon the death of Paula: Let it not griene vs
 (saith he) for hauing lost her, or rather for hauing her still, for
 all things liue to God, and all they which returne to the Lord,
 be as in the number of his familie; we account that we haue lost
 her, but she is lodged in heauen: For when Paula was in her bo-
 die, she was absent from the Lord, saying, I am a pilgrim, and
 a stranger here, as all my Fathers were, I desire to be separated
 from this body, and to bee with Christ. She now enjoyeth the
 blessings which no eye hath seene, no eare hath heard, nor which
 our could enter into the heart of man. Whereof Iustine
 the Martyr also speaketh very cleerely in his 60 and 75. A notable say-
 ing of Iustine
 questions: In the storie (saith hee) of Lazarus and the rich
 the Martyr,
 Glutton, there is a declaration which conteineth this doctrine,
 that after the soule is issued forth of the body, men cannot re-
 ceine any further succour, by any care or prudence. After the
 soule is dislodged from the body, there is presently a distinction
 made betweene the righteous and the vnrighteous: For the
 soules of the righteous are carried by the Angels into the pla-
 ces of Paradise, whereof they are worthy, where they haue the
 conuersation and view of Angels and Archangels, yea even
 the sight of our Lord Iesus Christ, according to that which is
 said, Being absent from the body, we are present with the Lord:

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But

An excellent
doctrine of
S. Ambrose.

The doctrine
of S. Austin touch-
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Neither the
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But the soules of the vnrigheteous goe into the places of hell, as it is said of Nebuchadnezzar King of Babylon, Hell beneath is moued against thy coming: and that which followeth. And all soules are kept in these two places till the houre of the resurrection. Whereunto S. Ambrose subscribeth, by the exhortation which hee made to Christians in his Treatise of the Good of Death, chap. 12. *When the day of our death shall come (saith he) let vs march straight forward without feare into the companie of the Saints: for we shall goe to our fathers, and to those which haue taught vs the faith, to the intent that if our workes doe faile vs, our faith may succour vs, and our inheritance may defend vs. Also the soule flies from hence on high, she goeth to dwell with that pure good which is both perpetuall and immortall, &c. The soules rest is in the land of the living, whereunto no sinnes can penetrate, where liueth the glorie of vertues.* According to which saying, S. Austine giueth vs this remonstrance in his 80. Epistle to Hesichius: *In such a case (saith he) as thy last day findeth thee, euen such will the last day of this world take thee. Such as man dieth in that very day, such shall he be indged in the other.* And in his 10. Sermon vpon the Apostles words, *There are two homes, the one in eternall fire, the other in an eternall kingdome.* Likewise in his 232. Sermon intituled *De Tempore: Brethren (saith he) let no man deceiue himselfe: for there are but two places, and no third for any one.* Whereunto his exposition serueth, which in another place he speaketh of in disputing against the Pelagians. *The Catholique faith (saith he) by diuine authoritie beleueneth, that the first place is the kingdome of heauen, the second hell, where all apostates and reuolters from the faith in Christ, shall feelee euermore torments.* As touching a third we are wholly ignorant of; and which is more, wee finde by the holy scripture that there is none. Besides, in the 9. booke of his Confessions, he maintaineth y^e one seeth God in Abrahams bosome, and thereby he sheweth, as a thing most certaine, that the soule of Abraham, and the faithfull fathers departed this world, was in heauen, and not in Limbo or Purgatorie, where none can behold God, but in the alone seat of the blessed, according to that sentence of

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of our Sauour, contained in the fifth chapter of *S. Matthew*, and 8. verse, *Blessed are the pure in heart, for they shall see God.* On the other side, the same Doctor saith of the Fathers of the old Testament, *that they which beleued in Christ, before hee came in the flesh, haue beene saued through their faith in Christ Iesus.* I could here alleage a sentence of *S. Gregorie Nazianzen*, (whereby he comforted himselfe at his brothers death, saying, that he was ascended vp into heaven, and rested in the bosome of *Abraham*) and many others to the same effect: but because I will not be too tedious, I will now examine the second point of your opinion, which is, that that which Christ teacheth of the rich Glutton and *Lazarus*, is a historie: which wee denie; because there are sundry circumstances which shew also that it is partly a parable. For in that storie we cannot take the things literally which are recited in them, neither can it be possible in all that which Christ heretofore did preach of the rich Glutton and poore *Lazarus*; because Christ therein attributeth, tongues, fingers, and eyes to the soules of the departed, which hee doth by a manner of speech, which is called historicall, but is parabolicall; by which spirituall things are made cleere by the comparison and similitude of corporall. Now although wee shall approue that which wee haue denied, to wit, that *Abraham* heard the complaints of the rich man, yet cannot you solidly conclude from thence, that the departed Saints also doe heare the prayers of such as liue vpon the face of the earth. For *Bellarmino* your Doctor describeth the distance which is between Limbus and Hell in such a sort, as if he had bin there himselfe to haue measured the one and the other place, where hee saith, there is betwixt them a great opening, neither more nor lesse then is betweene two places separated only by the aire, so that from the one part of this gulf, one may see and heare what is done in the other. By this reckoning then the distance is not so great betweene those places, as it is betweene heauen and earth: seeing that these two places are shut vp on all sides, and so farre separated from each other, that it is not possible that the

The historie of *Lazarus* is parabolicall.

Though *Abraham* should haue heard the complaints of the rich Glutton, it followeth not from thence that the Saints heare our prayers.

Saints which are in heaven and we which are here beneath on earth can heare or see each other. Neuerthelesse, to give some colour to your opinion, you bring in S. *Anst* in vpon this point, speaking in this manner: *Quid non vident qui videntem omnia vident?* What (saith he) doe not the Saints above in heauen see, in seeing him which seeth all things, to wit, God? But wherefore haue you not marked that place? Is it not because you dare not openly gainsay those which attribute these words to S. *Gregory*? But howsoeuer, if they were his, he forgot himselfe in pronouncing these words: for albeit that God seeth all things, yet it followeth not from thence that the Saints which behold God should see all things likewise. If you should propound such an argument in Schooles to *Aristoiles* disciples, they would presently confute you by the like argument, which an ignorant person might make you of the Sunne, and of vs which daily doe behold it, to wit, sith that the Sunne, which is the eye of the world (as Philosophers tearme it) seeth and discovereth all things which are vnder the cope of heaven, that wee likewise in beholding the Sunne, should see all things which are vnder the Sunne. What man is it that perceiueth not this consequence to be bad? And if it were good, yet yours would remaine false & naughtily grounded; because wee denie that which you affirme, without any testimonie of holy Scripture, that is, that God, or the Trinitie serue as a mirror to the soules of the departed, thereby to behold all things, as the Sunne and Moone which are as spectacles to our bodily eyes, to perceiue by them the things which are represented to our sight. Besides this, it is an easie matter to stop your mouth, and to shew by the testimonie of Christ and his Apostle in the sixth chapter of the Reuelation, that the Angels and the spirits of the departed, though they behold the face of God, yet they see not, nor know the day and houre of the last comming of Christ. Moreouer, wee can conuince you thereof even by your predecessors, and can proue by their owne writings, how they taught that the soules of the departed see not any thing which is done vpon the earth:

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for you may see what *Alberius* Bishop of Ratisbone writeth thereof (who was Master to *Thomas of Aquin*) in his booke of our Coniunction with God, and 8. chapter: *The departed Saints* (saith he) *busie not themselves about the affaires of this world, neither care for the estate thereof, neither of peace nor warre, neither of faire weather or raine; nor in summe for any man here below: but are wholly devoted to one God, and all of them united and employed, to apply and accommodate themselves to him.* Finally, from the blessed you descend to the damned, and as though you had heard their discourses, and sounded their spirits, you reason without reason as well of their knowledge, as of their charitie towards God, and men suruining them: for thus you discourse: *If the damned doe likewise heare those speake, which are so farre distant from them, as the rich man heard Abraham, and shewed himselfe mindfull and carefull for his brethren, which yet remaine upon the earth, being afraid lest they should come into the same place of torment where he was, as you may see in the Gospell by that which he spake vnto Abraham; should we thinke, that the Saints, and those which are in the kingdome of heauen see not, or know not what wee doe upon the earth? Poore Diuine that thou art, which vnderstands not yet, that which the holy Scripture teacheth vs so clearly in many places, that the zeale and charitie to the glorie of God, and the desire of our neighbours saluation, are vertues proper in the fourth degree (as in schooles they teach it) only to the elect and children of God, and are neuer found in the damned after this life, which are sworne enemies against God, and the children of his kingdome. If then the reprobate are without charity, and are glad to see many companions of their distresses, as some of your new Doctors confesse: what a stupiditie is it then in you, not to consider that Christ (as already we haue touched) attributeth to the rich Glutton the care of his brethren by a parable or similitude, as also the speech of a living man, vsing his tongue and other members of his bodie, which neuertheless was separated by buriall from the soule cast downe into hell? I am much more astonied, because*

Albers Master vnto *Thomas of Aquin*, denieth that which other of the Popish Doctors his successors doe affirme.

Charitie is the marke of the children of God, and not of the reprobate.

The aduersarie's argument
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that Saint *Austin*, whom (as it seemeth by your writing) you haue read, saith expressely of the rich Glutton, that albeit he prayed *Abraham* to send *Lazarus* vnto his brethren; yet hee knew not what his brethren did, nor what did then happen to them. But to beate you with your owne rod, you present vs a prooſe, that the Saints which are in heauen ſee vs, becauſe they behold God, who ſeeth all things. From whence I argue by the contrarie, that ſo far as ſuch as the damned, which are caſt into vtter darkneſſe, ſee not the brightneſſe of the face of God, therefore they ſee not a iot, nor haue any knowledge of our affaires? Afterward you ſtirre the pox about, and fall againe into your beginning, holding as an article worthie of beleefe, that which you haue not proued, nor euer can proue by holy Scripture, to wit, that the Saints and all bleſſed ſoules departed this liſe, know the things of this world, and thereupon you build your argument, which is called in Schooles, *From the leſſe to the greater*: If the departed Saints know all things in this world, muſt they not much more know and heare the prayers which men make vnto them? Again, If they can vnderſtand and heare the voyce of the damned; is it poſſible that they ſhould not vnderſtand the prayers of ſuch as are deſirous to be ſaued? Beſide, if the damned themſelues (as appeareth by the ſtorie of the rich Glutton) would procure that there happen no euill to their brethren and friends; will thoſe which are ſaued be leſſe charitable? will they not aduance as much as they can, the ſaluation of their friends and Chriſtian brethren? and that ſo much the more, becauſe they ſee and heare that men doe ſeek vnto them for it? To ſpeake properly, your firſt argument is no argument, but a troubleſome repetition of the principij, that is to ſay, of the principall queſtion which needeth a prooſe of better ſtuffe then as yet you haue offered to ſatiſſie vs withall. The others depend on the former, and haue been refuted already. I will then goe on with the courſe of your Treatiſe, and aduertise you, that neither hee to whom you haue written your Epistle, nor they vnto whom he hath communicated it to be read and examined, doe giue any beleefe to your

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false affirmations, that the Christians are commanded to inuocate the Saints departed, or that they doe heare their prayers. Hereupon you propound this question how the Saints can heare vs and you acknowledge, that to say the truth this is a hard question to be resolved, but neuertheless that your doctrine is true. To this point you produce that which *S. Austin* writeth thereof in his Treatise, *De cura pro moribus gerenda, cap. 16.* In truth (saith *S. Austin*) this question surpasseth the force of my understanding, being unable to comprehend how and in what manner the Martyrs helpe those which we certainly know to be helped by them. I will here briefly repeate that which heretofore I haue shewne, to wit, how this sentence of *S. Austin* is contrarie to those which I haue gathered out of his writings, into which some since his departure haue maliciously sowne many tares and wicked seed, which is the cause that wee hold this passage in suspition. And though it were *S. Austin*, yet are we not bound to receiue it, seeing it is contrarie to the holy Scripture. But to refute you by that very booke which you attribute to *S. Austin*; answereth not he himself to this question, whether the Saints departed intermeddle with our affaires, that hee is of an opinion they doe not? Doth he not reason in the same manner as we haue reasoned afore, to shew that his opinion is grounded in the holy Scriptures? I will here recite his owne words, to the end the moderate reader may iudge of them: *Let every man take (saith Austin) as he will what I shall speake; If the soules of the departed were present in the businesses of the liuing, and so that we should see them, they would speake to us in dreames: to say nothing of others, my good mother then would not leaue me one night alone, who for so long with me, hath followed me by sea and land. But that which is sung in the Psalme is true, My father and my mother haue forsaken mee, but the Lord hath receiued me. If then our fathers haue left vs, how can they meddle with our affaires? and if our fathers and mothers be not present in them, what others of the dead are there which know the things that we doe, and that which we suffer? The Prophet Esay saith, Thou art our father, for Abraham*

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S. Austin doth absolutely deny that the Saints meddle with our affaires.

A good argument from the greater to the lesser.

Absurdities that follow, if we should grant that the Saints departed haue to do with our affaires.

is ignorant of vs, and Israel hath not knowne vs. If these Patriarchs were ignorant of that which this people did, procured from them; how can the dead busie themselves to succour the living in their actions and affaires? and how could we say it were well with those which are departed this world, before the evils which followed their death had happened, if after their death they should likewise feele the things which come to passe in the calamities of humane life; or else wee should speake these things erroneously, and should we hold those to be in rest which are in paine, because of their sinners which haue no repose in this life? What is that then which God promised to holy King Iosiah as a great blessing, that he would take him to himselfe by death, that hee might not see the evils which hee threatned the people. Behold (saith the Lord) I will gather thee to thy Fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place, and vpon the inhabitants of the same. The spirits then of the deceased are in that place, where they see not the things which are done, or which happen in the life of man. These are the words of S. Austin, which purposely you haue omitted to deceiue the ignorant, and to take an occasion from an imperfect allegation of his discourse, touching the obscuritie and difficultie of this matter of rising vp furiously against vs, and falsely to impose vpon vs, by a great medley of vaine words, that which we cannot nor will nor beleue with S. Austin, to wit, that this surpasseth the capacitie of our vnderstanding. For as we beleue the creation of the world; the mysterie of the holy Trinity, and the resurrection of the flesh, though we cannot mete them by the measure of our vnderstanding; and that because they are plainly taught vs in the holy Scripture: so when you shall prooue vnto vs, by expresse tearmes out of the writings of the Prophets, that the Saints heare vs, and ought to be adored, and called vpon by vs that are here beneath on earth, then wee will be obedient to your counsell, and will subscribe in all humillitie and reuerence to that article. But what? you would not that men should rebuke you; nor likewise should thinke that you seek an escape through the bogges; and be-

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files, in stead of bringing in some authentick testimonie of the Bible, you begin againe to alleage to vs three manner of waies, whereby S. *Austin* (which might erre, and by his retractations roundly confesseth his errors) thought that the departed Saints might heare our requests. The first is, *By the arriuall of those which depart this life, and goe from hence to them, who may aduertise them of the things which happen on earth, and especially of that which concerns them most.* The second: *By the report of the Angels, which sometimes mount vp into heauen, and sometimes againe. euen in an instant are about vs.* The third: *By the reuelation of Gods spirit, which may comfort (I retaine your fine speeches) or beare it selfe with the soules of the blessed in heauen, neither more nor lesse then heretofore it did comfort it selfe with the Prophets on earth, reuealing to them secret things, and that which should be done a long while after them, as the Scripture testifieth it.* Whereunto you adde yet a fourth manner of speech inuented by Saint *Gregorie*, which is this, *That the Saints seeing the face of God, see whatsoeuer appertaines to them in any sort, and consequently heare also our prayers.* From whence you conclude, *that by the doctrine of the Fathers we may conceiue somewhat how the blessed ones heare vs when we call vpon them.* We now come to refute this fourth meane forged out of mens braines, without any ground of holy Scripture. First I will only aduertise the reader, that it is not likely this sentence (to wit, *that the departed Saints beholding the face of God doe see all things*) was forged by S. *Gregorie*, seeing in the same chapter that you haue alleaged in your Epistle, he saith the contrarie, to wit, *that as they which are liuing know not the estate of soules departed; so likewise is vnkowne vnto the dead the manner of life, which those soules that remaine after them in the flesh.* For the life (saith he) of the spirit is farre different from the life of the flesh, and as things corporall and spirituall are differing in nature, so are they likewise in knowledge. Now it resteth that we should examine those three former waies of the particular knowledge which you attribute to the Saints departed. I answer then to the first, that nothing is written

Three pretended meanes of the Papists, whereby the Saints might heare our prayers.

There is no likelihood that S. *Gregoris* took pleasure in contradicting himselfe.

The examination of those three meanes abovesaid, of the vnderstanding of our prayers.

therof by the ancient Prophets, nor Apostles, and therefore wee are not bound to beleue it. Moreover, it often happeneth that the citizens which dwel in one citie know not the affaires of one another; how can they then after their departure declare them to the soules of the blessed which they finde in heauen? Besides, there are many which in praying cast their eyes vp towards heauen, whilst none of their neighbours happen to decease; who is it then that should doe their message to the Saints departed? And notwithstanding if so be there should be at that instant some one ready to die when one prayeth, and to carry the newes to heauen; what man among you can shew me by diuine scripture, that God hath enioyned to him that speciall charge? not one. Or if you would that one should approue your first manner, you necessarily must grant me that there is no Purgatory. For if that soules must passe through Purgatory, and stay there for some time, according to the number of Masses, which are caused to be said for their deliuerance; how can it be possible for them to aduertise in time the departed Saints of the prayers which were made vnto them so long before?

Your second and third meanes are of no more certainty then the others, because it is neither written in the old Testament nor in the new, that the departed Saints know our necessities by the report of the Angels, neither that God indueth \bar{y} Saints after their departure with the spirit of prophetic and reuelation, as at sometimes hee did to his holy seruants, according as the necessitie did require, to make them capable of their extraordinarie calling whereunto he had called them.

Now followeth your last argument, which you your selfe calles least of all, and that for a good reason. For you number vp many of the Fathers, which haue inuocated the Saints departed, and afterward you close vp your Epistle with flouts against the Ministers of the reformed Churches. But whatsoever you heape vp against them is but winde and sinoake, yea dung in respect of the puritie and excellencie of the word of Iesus Christ and his Apostles,

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which we had rather follow then that of men, for we haue no certaine testimonie that their doctrine was diuinely inspired, as we haue of the Prophets and Apostles, and that these men of God were not led by a humane wil, but were moued thereunto by the spirit of our principall Pastor and Bishop Iesus Christ: in whose name I admonish you no more to protest so lightly, before God his Father, that whatsoever you haue said, tendeth to his honour, and the saluation of him, to whom you haue sent your Epistle most preiudiciall and contrarie to the glorie of God, and the repose of the true members of Iesus Christ; vnto whom I pray to giue me his grace constantly to maintaine his pure truth, and to accompanie this mine answer with the vertue of his holie Spirit, to the end that thereby hee may moue your heart to conceiue your errors, and to renounce them, for the aduancement of his glorie, the acquitting of your conscience, and the augmentation of his kingdome.

FINIS.